

The Instructor

December

1936





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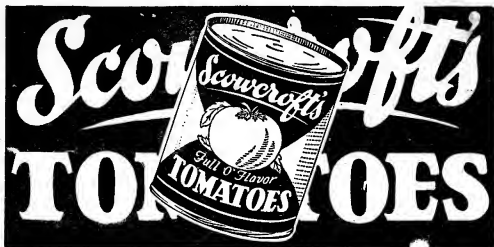


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SAY THAT YOU SAW IT IN THE INSTRUCTOR

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OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Volume 71

DECEMBER, 1936

No. 12

The Supreme Gift

Teacher:

Have you ever said to yourself, particularly after a recitation that overtaxed your stock of nervous energy. What a tremendous responsibility is placed upon me as a teacher of the true Gospel of Jesus Christ! And what a thrill I got in meeting my class today! But did I meet the challenge of those who came to me to be fed? Did I cause their hearts to burn within them? If not, wherein have I failed? Have you ever asked yourself these questions?

If so, you are on the high way sure enough. The fact that you stop to question yourself is significant, to say the least. It is a sign that you have some sort of standard, and are attempting to measure your work by that standard. You are, perhaps unconsciously, making the grade. Keep on the job, therefore. You are doing some good. You are doing what all good teachers try to do—give themselves to others.

Giving yourself—that is the thing! Some give money. It may be all they have to give. Others give food, and clothing, and shelter. Maybe that is all they have, too. All of which is very good, since these things, as the world goes, are necessary. But the good teacher gives himself, herself; and the best teachers give utterly, without stint, because they know they are dealing with soul-stuff, with the eternal, not the temporary.

That is what Jesus did. He gave himself, and in a very literal sense. He lost his life in order to find it—as he counseled others to do. He had no money, he had no worldly goods to give. But he had himself, and he gave that. He had his teachings, and he gave them. For centuries there were no fruits—that any one but God could see. Even now, after nineteen centuries, there is all too little fruit, what with hate and war and fear in our world! But, in the end, sincerity, truth, good will—these must count. They did in his case, and they will in yours.

Giving yourself, Teacher—that is the supreme gift. It is the gift of the magi!





"THE JOURNEY OF THE WISE MEN"

This picture represents the approach to Bethlehem where the strangers were directed by the star as a heavenly symbol. As the lights of Jerusalem became visible, they argued among themselves that surely the City of the King must be their destination, since they were to visit the child who was to be the new king. They turned in that direction only to find that their worldly wisdom had led them astray. After all they had to go to the small city where they were originally directed.

Matthew 2:1-9

1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king behold there came wise men from the East to Jerusalem.

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.

3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Judea, art not the least among the princes of Judea, for out of thee shall come a governor that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.

Pictures are not supposed to moralize, yet they can hint at a hidden meaning. The author may have some deep secret thought in mind. This may be later variously interpreted and comments made upon it, so that each one may go away with a different idea. When a thought is born through art, there is no control of the future behavior of this child of one's mental creation.

The Bible narrative is rich in imaginative possibilities. Pictures come to mind with every verse. Some ideas that are hidden may be more important to the artist than the actual word. It is his comment on the story. Traditions are accepted as gospel truth. Artists must supply truths that are not even mentioned; must tell who else was there, what they did, what they looked like, etc. These become traditions.

Where do we get the notion that there were three wise men? Henry Van Dyke, in his famous story, *The Other Wise Man*, has broken with this tradition in literature, and gives us imagination to supply other details. I have undertaken it in painting. Here is the color, the setting, the action of one self-willed wise man and the deliberation of one who held their destiny in his decision. They argued of course, the new king must be born in the city of the king. They guessed wrong. There were no road signs. They lost the star. They went astray while following their own direction, and found themselves compelled to seek their heavenly guide. They also spread the news to the new babe's enemy. How could they have made such a mistake? Just like we do every day. We lapse into human confidence. It is right that we should exercise our judgment if after we find our mistake we right ourselves again with the divine command in God's revealed word.

CONCERNING THE PICTURE—"THE JOURNEY OF THE WISE MEN"

This picture was conceived first as a Christmas card; then as a mural decoration for a church; then as an easel picture for illustrating an event in New Testament narration. Camels were studied in zoos, in circuses, and many sketches made. Oriental costumes were studied; sacred geography was studied for setting, and many night scenes were painted. Different arrangements were made. To suggest great depth of valley and great distances across canyons, the principal interests were suspended like weights from the upper edge. As the eye goes back into the distance, it has to travel back again and give a sense of having much traveled, and so the impression remains in the mind of having actually journeyed with these men, and we ourselves are the other wise man. Do you get the impress? Do you survey the scene? Do you fail to do as you are told even by heavenly signs or precepts?

The great lesson is, To follow divine direction. Even the wisest men must surrender their human wisdom to God's will.

As the author, I am happy to give you my version of this picture. What is yours? The information given and the pictured representation should stimulate you to project your own in comparison.

J. Leo Fairbanks.

THE INSTRUCTOR: ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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The Star and the Magi

By Ezra J. Poulsen

Mary Burns had walked quietly through her thirty-five years—too quietly perhaps; and her mild brown eyes seemed a trifle anxious, in spite of the briskness of her movements, as she hurried along beneath the leafless trees on her way to Sunday School.

Her trim figure and pleasant face, however, blended well with the gay brightness of crisp December, and even her eyes awoke with new interest at the sight of the big white star surrounded by a blue field, flashing from the front window of the little gray house on the corner.

"Katie has the Christmas spirit," she murmured. "The very first one." Katie Blaine was in her class, and it was like her to be ahead of everyone else.

Ten minutes later, during the officers' meeting, the image of the big star still reflected on the screen of Mary Burns' memory. It seemed a challenge to catch the spirit of the season, to rise above the commonplace. She never could do things exceptionally well, she reflected wistfully, while the superintendent urged the possibility of making the two Sundays before Christmas shine out above all the others in the year with their message of love and good will.

She glanced at her lesson, "The Gifts of the Magi." Wonderful, she thought. Then with her heartbeats quickening, she repeated, "The gifts of the Magi, the star in the window, Katie's Christmas spirit." She began to feel a burning enthusiasm.

The little class that met in the corner basement room responded eagerly to their teacher's unusual presentation of the lesson. Mary Burns had never found anything so easy as to tell the story of the Babe of Bethlehem being visited by the wise men from the East. Their guidance by the beautiful star made it perfectly natural for her to tell the class how thrilled she had been at the sight of the star in Katie's window.

Then there were all sorts of applications to everyday life.

"How do you think the wise men felt as the star guided them to the city of Bethlehem?" asked the teacher.

"They felt that the Lord was leading them," responded Mark Robbins, his alert mind seeming to reflect through his dark eyes and well moulded forehead.

"Yes," said Marjorie Davis, responding in her turn, "and they were glad the Lord had given His Son to the world."

Then there were several comments. And what do you think, Katie? Mary Burns caught her breath. For the first time she saw a strange, antagonistic look in Katie's grayish, brown eyes, and her sandy complexion seemed flushed.

"I don't know," murmured Katie thickly.

With a great effort Miss Burns regained her composure, and went on. But she felt she had made some dreadful mistake. She had offended the little girl who had seemed her very inspiration. "Why did the wise men bring gifts?" she asked, and was greatly relieved by the response.

"To pay their respects to the Lord," declared Dick Harker.

"To show their appreciation," suggested Beth Simmons.

"Because they were thankful for their blessings." It was shy little Stanley Warner who contributed this thought.

"Now, what can we do to show our thankfulness at Christmas time," inquired Miss Burns eagerly.

"Give gifts!" This came from a half dozen throats.

"Good!" Mary Burns began again to feel the thrill of success, as it lifted her above her own self-conscious nature. Still, the stolid little face framed between two puffs of sandy hair made her waver. She doubted her next step. Could she take it as she had planned? She half closed her eyes as if seeking inspiration. "Oh, I must," she thought.

Then she began speaking in a tone of suppressed excitement. "Boys and girls, how many of you are going to give gifts this Christmas?"

"All hands went up—all except Katie Blaine's."

"And how many would like to form a little gift club right here in the class."

The response was the same, except for a quick burst of enthusiasm from the class members wanting to hear of the details.

"Well, I'll tell you. I believe we should sometimes live the truths we learn, especially at the time of year when all the world rejoices in God's greatest gift to mankind—His Son, who came to teach us the way back into the presence of our Father. So between now and next Sunday we must each pledge to give a gift, or maybe a number of gifts, and our gifts will not necessarily be those that cost money. They may be good deeds, kind words, or anything that will make someone else happy."

Mary Burns cleared her throat, and let her soft eyes rest an instant on Katie, then she went on, sweeping to her climax. "And now, we must have a sign to show the membership of our club. Suppose we each make a white star mounted on a background of sky blue, and put it in our window to show we are giving gifts like the magi of old."

There was a short, breathless hush, as if the suggestion filled the class with awe, then a sudden burst of approval. Mary Burns' felings almost overcame her; never had teach-

ing seemed so wonderful. She looked forward to the happiest week of her life, then the next Sunday, two days before Christmas, what a class it would be, as they all told about their gifts!

She was sure she could make things right with Katie. But when the bell rang the little girl slipped out before she could speak to her. The same thing happened after Sunday School, so Mary Burns hurried along under the tall, leafless trees, intending to call at the little gray house on the corner. When she reached the gate, however, she stopped short, and stepped back as if thrust by unseen hands. The star with its lovely sky-blue background was not in the window!

For a moment the sun in the clear December sky seemed to stop shining, and Mary Burns experienced a strange heaviness tugging at her heart. An impression of stark tragedy seemed to pervade the air.

"Oh, Miss Burns," called a cheery voice behind her.

She started, and turned to see Marjorie Davis coming along the sidewalk. "Did you hear about Katie's brother?"

"No; you mean Bob?" Marjorie, who was tall and blond, slipped her arm through her teacher's and led her on toward home. "Yes, Bob disappeared yesterday. They can't find him. Oh, it's terrible. There's a suspicion that he stole some money from where he worked."

"But—but he didn't do that, I'm sure he didn't," cried Mary Burns, instinctively defending the boy, who had been in her class three years before. Then in a flash she understood Katie's bitter silence. "Oh, I can't believe Bob would have taken money. For the first time in her life she felt her responsibility as a teacher reaching far beyond the classroom. "Bob must be found!"

She stopped in her tracks. "Listen, Marjorie," she cried with an impulsiveness quite unusual to her. "We must help. Suppose you tell the other members of the class to make their first gift a prayer for Bob's safety, before they put their star in the window."

"I'll go back and see Katie and her family," She turned and almost ran.

After an hour spent comforting the anxious Blaine family, especially Katie, whose grief was finally expressed in terrified sobs, she went forth with new purpose.

"Why don't you put your star back in the window, Katie?" she pleaded.

"I-I-can't," sobbed the girl. "He—he helped me make it. He said if he wasn't here for Christmas to keep it to remember him. I did not know what he meant then. I-I."

"All right then, dear, we'll put it out when he comes back. We'll put it in the window and celebrate, won't we?" With a great effort she forced a buoyant, cheerful note into

her voice. Later, however, when she went home and started to make her own star to be sure of keeping pace with her class, she did so with a heavy heart, and she almost wished she hadn't thought of the idea. Nevertheless her star and a score of others went into the windows and as many prayers were offered for the safety of Katie Blaine's brother.

The following week was packed with work and anxiety. Bob Blaine's disappearance aroused the entire neighborhood. Dame Rumor had him a thief, the victim of a hold-up, just a plain runaway, and several other things; but though the police department was working on the case, no clue was found. His old Sunday School teacher, however, had her own opinion—and her faith as well, both of which brought her completely out of her usual plane of life, and stirred her to a line of activity she would never have dreamed of earlier. She gathered all the facts she could; then she began to work. She believed he was still in the city, not a criminal, just a boy starting on the wrong trail. "Why didn't he come home?" She asked that question a thousand times, and tried to answer it each time. And she finally did—to her satisfaction—in one word, "ashamed."

"The young rascal," she sighed, when she had finally located his hide-out. "And his mother and sister breaking their hearts all this time. She laughed aloud, however, on her way home.

Sudden relief often produces unexpected mirth. "I'll have my gift," she murmured, speeding along in her small roadster under the benediction of the lazy moon hovering above the white-capped mountains, and throwing mellow light playfully among the canyons of shadow, where houses and trees marked the network of city streets.

"The gifts of the Magi! How wonderful!" she exclaimed. Their star should have been called the star of service."

Reaching home, she rushed to the telephone. "Listen, Katie," she murmured, struggling to control herself. "I've found him. He'll be home tonight. Oh, yes, yes, he's all right."

A few minutes later she called the juvenile department, and talked excitedly several minutes. "Yes, will you go with me, please?"

"Certainly," a man's cheerful voice replied.

"Well, that's that," thought Mary, turning to get a bite of supper before starting out on her mission. But she had hardly got into the next room before the phone rang again.

"Hello," sang a merry voice. "It's Beth Simmons. Thought I'd tell you the white star club is going over big here on our street. Mark Robbins, Stanley Warner, and I are having a race. Oh, you'll be surprised what the Magi'll bring in Sunday morning."

"I'm glad to hear it," cried Mary Burns with feeling.

After supper she again backed her roadster out of the driveway and hurried off. Not in years had so much mystery and adventure seemed awaiting her, for her quiet habits had never led her far. The officer was ready as he had promised. They drove into a strange garish part of the city—a foreign city to her, wild with laughter and abandonment.

But she was back by her own fireside within two hours. Vague, confused impressions of a cheap rooming house, a hollow-eyed boy sulking, then overjoyed to be home. Laughter, tears, forgiveness, love. "What a night," she murmured, "and oh, how tired I am. And here it is Friday, and I haven't looked at my Sunday School Lesson!"

A fresh blanket of snow had fallen Sunday morning, two days before Christmas; and Mary Burns felt the very whiteness of it harmonizing with the peace in her heart as she hurried to Sunday School.

As she expected, Katie had her big star again back in her window; and the members of her class—every one of them—were to Sunday School.

"And now, how about the gifts of the Magi?" she began, taking up her lesson where she had left it.

The fixed attention of the class amounted to a hush. She felt herself grow weak. Then an avalanche of sound. "Surprise! Surprise!" Twenty forms and twenty rosy faces rushed toward her, holding out boxes, packages, and bundles. In a great confusion of excitement these were thrust into her arms.

"The gifts of the Magi to the best teacher in the world!" cried Mark Robbins. And this was instantly seconded by nineteen shrill voices.

"The very, very best," cried Katie Blaine, now her buoyant, happy self. She is the greatest of the Magi.

"We followed the star—the big white star in the blue sky." And everyone present suddenly flashed a big white star on a sky-blue field.

Mary Burns lived years in the forty minutes allotted for her class; she reached a height of joy she had never known possible; and from her point of vantage, saw the sunlit hills glowing on the edge of eternity.



STRONG AS LOVE ALONE IS STRONG

Love that, like air, enwraps us round,
Smiles on us here from human eyes,
Yet lifts our souls from earthly bound
To breathe the air of Paradise!

And in that mystic point, afar,
Towards which a myriad suns are led,
We see—in parable—the Star
That shone above the Manger-bed!

The wisdom of the East and West
Must humbly seek that lowly shrine,
And find the object of its quest
In human heart of Love Divine!
—Fidelis, in Great Thoughts.

The Deseret Sunday School Union

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

CHRISTMAS MUSINGS

A MERRY CHRISTMAS TO ALL

Did your rally day rally? If not, why not?

They talk of Christmas so long that it comes—Herbert.

Let 1937 be the Sunday School banner year!

The King of Kings, He is so sweet and small.—Bulletin.

Everybody on time December 27th—and ever after.

Christmas comes on Friday this year, but even Friday can't make it unlucky if we have the right spirit.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!

There's a star rains its fire where the Beautiful sing,
For the manger of Bethlehem cradles a king!
—Holland.

Make Christmas in the Sunday Schools the happiest Sunday of all the year.

The Sunday School should be a harbinger of the peace and happiness that Christmas should bring.

Have you seen God's Christmas tree in the sky,
With its trillions of tapers blazing high?
—Morgan.

If we believe the word of those who have tried it, Sunday School teaching is about the finest service experience ever enjoyed by man or woman on this mundane sphere.

The stake or ward that hasn't a teacher-training class is not keeping up with the progressive Sunday School procession. Make a pre-Christmas promise to start one. It will be the finest gift you can offer your workers.

If it is necessary for the public schools to have text books for secular education, what do you think of Sunday School teachers who are not converts to *The Instructor* and the *Quarterlies* as helps in spiritual training? We are glad there are only a few with this negative attitude.

Speak low to me, my Savior, low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss Thee so
Who are not missed by any that entreat.

—E. B. Browning.

**The Savior comes, by ancient bards foretold!
Hear Him, ye deaf and all the blind Behold!**
—Pope.

If the Christ spirit were with the nations as it is in the hearts of Sunday School teachers there would be no wars or rumors of war such as threaten the world's peace this Christmas.

Consider the life of one who regularly attends a good Sunday School and that of one who uses the Lord's day in worldly pleasure, then compare the spirituality of each and see who wins.

It would be a good thing if every Sunday School would occasionally sing one of Brother Maeser's favorite songs, "Ere the Sun Goes Down," or "Nay, Speak No Ill." They each contain a good lesson for young or old these days of criticism and fault-finding.

The Sunday School lessons for 1937, in all departments, begin with the November issue of *The Instructor*. Make a pre-Christmas promise to subscribe Now. That issue may not be available later. A subscription for the full year is best, for then the magazine is delivered by post right into your home, while if you pick it up month by month the time spent is worth more than the difference in cost.

REPORTS OF RALLY DAYS —WANDAMERE WARD

As a sample of the reports of rally days now being received by the General Secretary, Elder Charles W. Bennett, of the Grant Stake Superintendency gives the results of the three rally days in the Wandamere Ward (Percy E. Lawrence, Superintendent) as follows:

Ward population, 1186.

September 27, 1936—Officers and teachers enrolled, 39; present, 34; school attendance, 348.

October 11th (beginning of Rally days)—Officers and teachers enrolled, 42; present, 38; school, 411.

October 18th—Officers and teachers enrolled, 42; present, 41; school, 412.

Attendance at four Union Meetings following Sunday School Convention, 100%. Weekly superintendent's meetings are always held.

A summary of the results of the drive in all the Church will be published as soon as possible.

Where the suggestions of the General Board were followed as demonstrated in Wandamere Ward, the increase in attendance was marked; but where officers and teachers neglected to use the rather expensive tools provided, the rally days were really depression days.

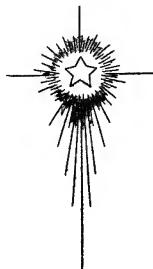
In which column was your school?

A GOOD RECORD

Erma Johnston, of the Clinton Ward, Weber Stake of Zion, has attended Sunday School and Union Meeting for eight years without missing a single session. This is a good record, Erma, and we hope nothing will interfere with your making as good a record as the years go by.

UNIQUE TABLE

Superintendent George R. Hill reports that in visiting a Sunday School recently, he was impressed with the preparation of a teacher. In addition to other things, she used a unique collapsible table in teaching her lesson. This table is in reality a shelf which is fastened to the back of the bench in front of the teacher. It is about 30 inches long and a foot wide, has rubber padding around the hooks and shelf to prevent damaging the back of the seat to which it is fastened. It can be quickly set up in whatever advantageous position the teacher chooses to occupy.



DIME FUND HONOR ROLL

The following schools, with those published in the October and November issue, represent all schools reported to us as having achieved 100% collection of the 1936 Dime Fund:

Alberta

Taylorville—Moroni Sheen Superintendent

Bannock

Thatcher.
Williams.

Bear Lake

Liberty.
Paris Second Ward.
Sharon.

Blackfoot

Blackfoot 1st Ward—Chester Woodland.
Groveland—Amos Jacklin.
Rich—Ralph Clough.

Box Elder

Brigham City Second Ward—Eberhardt Zundel.
Corinne—Walter L. Bosley.
Honeyville—George L. Wintle.
Willard—Charles R. Gull.

Deseret

Abraham—L. M. Hanson.
Oak City—Harold Anderson.

Emery

Orangeville—Elden Van Buren.

Ensign

12th-13th Ward—Reed Vance.
18th Ward—Dr. Burtis Robbins.
20th Ward—Eugene Sloan.
21st Ward—Lowell W. Castleton.
27th Ward—Dr. Lyman Horne.
Ensign Ward—Waldo M. Anderson.
University Ward—John L. Ballif, Jr.

Juarez

Mexican Branch—Vincente Flores.
Colonia Juarez—Edwin S. McClellan.
Colonia Pacheco—Leland K. Martineau.
Colonia Garcia—Earl Farnsworth.
Colonia Chuichupa—R. A. Farnsworth.

Minidoka

Jackson.

Moapa

Boulder City—Sidney H. Wallace.
Ursine.

Morgan

Morgan North Ward.

Moroni

Chester, Moroni West.

Nevada

Lund and Metropolis.

New York

Bay Ridge—Julius Magnusson.
Oceanside—Paul O. Bacher.

North Central States Mission

Askov, Minnesota—Einar Johnson.
Bozeman, Montana—O. W. Monson.
Brainerd, Minnesota—Clifford Judy.
Chinook, Montana—Cleo Blatter.
Duluth, Minnesota—Wilbur Rowley.
Fort Peck, Montana—Don S. Kent.
Minneapolis, Minnesota—Argyle Pehrson.
Princeton, Minnesota—Omni Winterton.
Sioux Falls, So. Dakota—Peter Ricks, Jr.

North Idaho Falls

Coltman.

North Sanpete

Fairview North Ward—Thomas Rigby.
Millburn—W. B. Stewart.
Mountainville—Jesse Shelley.
Spring City—Wilford Mortensen.

North Weber

Harrisville, Ogden 15th, Warren, West Weber.

Pioneer

Fifth Ward—Rudolph Hahn.
Sixth-Seventh Ward—Holman Waters.
Thirty-Second Ward—W. B. Farnsworth.
Mexican Branch—Rufemio Salazar.

Portneuf

Topaz, Robin (Garden Creek).

Rexburg

Rexburg Second Ward.
Sugar City First Ward.
Hibbard.

Star Valley

Afton North Ward.
Etna.
Osmond.
Turnerville.
Auburn.
Smoot.

Teton

Darley.

Twin Falls

Kimberly—James A. Stanger.

Uintah

Glines Ward—Ivan Batty.
LaPoint Ward—Grant Rasmussen.
Maeser Ward—Don L. McConkie.
Naples Ward—Arthur Harrison.
Tridell Ward—Laren Ross.
Vernal Second Ward—T. Edward Aycock.

Weber

Clinton.
Kanesville.

Yellowstone

Chester, Farnum, Parker.

DATES OF QUARTERLY CONFERENCES

January 9-10	January 16-17	January 23-24	January 30-31	February 6-7
No. Sevier Tintic Weber Woodruff Yellowstone	Nevada Sharon So. Summit Summit Timpanogos Tooele	Oquirrh So. Davis Teton Twin Falls Wayne	Oahu Oakland San Bernardino Shelley West Jordan	Portneuf Roosevelt San Francisco St. Johns Uintah Zion Park
February 13-14	February 20-21	February 27-28	March 6-7	March 13-14
Oneida Parowan Pocatello Rigby Snowflake So. Sevier	Grant Kanab Ogden So. Sanpete Utah Wasatch	Panguitch Raft River Sacramento San Juan Union Wells	Granite New York San Luis Star Valley St. George Young	Morgan Mt. Ogden Nebo No. Sanpete Rexburg Sevier
March 20-21	March 27-28	April 10-11	April 17-18	April 24-25
Alpine Benson Box Elder Kolob Malad	Bannock Cassia Curlew Logan Lost River	East Jordan Emery Hollywood Lehi Liberty Palmyra Pioneer	Alberta Beaver Blaine Garfield Lethbridge Lyman Pasadena	Bear River Bonneville Idaho Falls Los Angeles No. Davis Taylor
May 1-2	May 8-9	May 15-16	May 22-23	June 5-6
Big Horn Burley Cottonwood Idaho Long Beach Maricopa Moroni	Blackfoot Duchesne Franklin Highland Juarez St. Joseph	Bear Lake Boise Gunnison Juab No. Idaho Falls No. Weber	Cache Gridley Minidoka Moapa Montpelier Salt Lake	Carbon Deseret Ensign Hyrum Millard

PROGRAM FOR 1937 SUNDAY SCHOOL CONVENTIONS

Schedule of Convention Dates:

Sunday School conventions for 1937 will be held in connection with stake quarterly conferences according to the schedule of dates published elsewhere in this issue.

Meetings: Two meetings, devoted to convention themes, will be held. The first, a stake board meeting, to which members of stake presidency, high council, bishops, stake board and ward superintendents are invited, will be held at 9 a. m. Sunday morning. At the request of any superintendent a meeting of Choristers and Organists may be held from 1 to 1:50 p.m. (Seats should be reserved in the General Assembly room for those attending this meeting.) The

second public session will be held in connection with the Sunday afternoon session of the quarterly conference, from 2 to 4 o'clock. Heretofore, the public session of the conventions held with conferences have been held Sunday morning, but in the hope that more Sunday School officers and teachers, who in the morning must attend Sunday Schools, can attend the Sunday afternoon public session, the public features of the Sunday School convention will be presented this year in the afternoon. This change has the approval of the General Authorities.

The public session Sunday afternoon will feature a program presented jointly by the Sunday School and Primary Association General Representatives.

The Program

Theme: Spiritual Guidance as a Major Responsibility of the Sunday School and the Primary Association.

Objective: A finer spiritual character for every member of the Church.

Sunday, 9 a. m., Stake Board Meeting

1. Song.
2. Prayer.

Special Themes:

- A. The 1937 Union Meeting Plan. General Board Member.
- B. The Stake Board's Opportunity for Stimulating Teachers to be Efficient Spiritual Guides. General Board Member.

The period between 12 noon and 2 p. m. is left open for lunch, informal discussions of local problems; or, at the request of any stake a session of Choristers and Organists may be held from 1 to 1:45 p. m. day, 2 p. m.

Public Session of Stake Conference. Sunday, 2 p. m.

Under the direction of the Stake Presidency. All Sunday School and Primary Association officers and teachers are expected to attend.

1. Opening Exercises.
 2. Standing Roll Call.
 3. Singing. (A Guidance Song. See printed program.)
 4. Group Discussion: Theme: "Spiritual Guidance."
 - A. Introduction of the Theme. The Group Chairman.
 - B. Jesus, the Great Guide. A General Board Member.
 - C. The Teacher as a Spiritual Guide. A General Board Member.
 - D. Lesson Activities as a Means of Guidance—A General Board Member.
 - E. Discussion and Summary:
 1. How to Deal with Spiritual Guidance Problems.
 2. Outcomes of Guidance.
 3. Summary.
 - The Group Chairman.
 4. Singing. (A Guidance Song. See printed program.)
 5. Benediction.
- A complete explanation of the 1937 Three Union Meeting plan and its relation to the conventions of 1937 appears in the Union Meeting department of this issue together with the suggestions for the February Union Meeting. All Sunday School workers are urged to read that explanation.

TWO-AND-A-HALF-MINUTE TALKS

The following is the first of a series of Articles on Public Speaking to appear monthly in *The Instructor*:

VALUE OF KEEPING WITHIN THE TIME LIMIT

Most of us admire an effective speaker. We often envy those who are able to stand before an audience and communicate their ideas in a way so as to cause others to be interested enough to listen with undivided attention. Yet we too often fail to realize that nearly every person with average intelligence can train himself to be effective as a speaker if he is willing to study and practice even as those whom we envy have done.

Effective speaking is not an art. It is an accomplishment. There are few "born orators." Good speakers usually begin with the handicaps of fear and stage fright, even as you and I, and then proceed to overcome their handicaps through persistent practice and study. To be great as a speaker, one must train and discipline himself, and accept all opportunities to perform in public.

The Sunday School offers you your chance

to build. What are you going to do about it? A good starting point is to discipline and train yourself to learn how much to say. The best speakers usually keep within the time limits allotted to them. They do not say too much nor too little. They do not stretch a two and a half minute speech into a ten or fifteen minute one.

When one accepts an invitation to address an audience for a definite length of time, it is most unfair of him to go far over or fall too short of the time allotted. By so doing he not only upsets the remainder of the program, but fails to discipline himself. The average person talks orally at the rate of 110 to 125 words per minute. A two and a half minute speech then is about 300 words in length. It is the length of this Article.

During the next year I shall give you monthly, two-and-a-half-minute talks in *The Instructor* on Public Speaking. In return I shall depend upon your giving to your Sunday School classes speeches of approximately the same length no more, no less.

DR. HERBERT B. MAW

Dr. Herbert B. Maw is another member of the General Board to whom many honors—educational, military, political, and religious—have come.



He was born in Ogden, Utah, March 11, 1893. He lived there, however, only till he was seven years old, when the family moved to Salt Lake City. This latter place has been his permanent home since that time. In 1921

he married Miss Florence Buehler. The couple have four children, two boys and two girls.

Dr. Maw was educated in the public schools of Salt Lake City, the Latter-day Saints High School, the University of Utah, where he received the degrees of LL. B. and A. B., and in the Northwestern University, from which he was graduated, in 1923, with an A. M. and, three years later, with a doctor's degree in Jurisprudence. On receiving his doctorate he became Professor of Speech in the University of Utah and later was appointed Dean of Men there.

In July, 1917, Dr. Maw enlisted in the aviation corps of the United States army at Fort Douglas, received his training as a student pilot in Texas, and was appointed one of three chaplains for the L. D. S. Church in the World War. He served as chaplain in the 89th Division. When the armistice was signed in 1918, he was at the front.

Nine years later, after his second graduation from Northwestern, he was elected to the state senate of the Utah legislature. This was for a four-year term. In 1932 he was elected for a two-year term and in 1934 for another four-year term. During the years 1935 and 1936 he was president of the senate.

In addition to his activities in the army, in political government, and in education, Dr. Maw has held many and varied religious positions. Among these are the following: teacher in the Sunday School and the Improvement Association, Mutual president, member of the bishopric, stake president of the M. I. A., assistant stake superintendent of the Sunday Schools, member of the high council, and member of the General Board of the Young Men's Mutual Improvement Association. He has been on the General Board of the Sunday School Union since December, 1935.

CHERISHED DREAM

By Claire Stewart Boyer

The world in pride of intellect,
Many doubt a thousand things,
The Star of Bethlehem that led
The three reputed Kings,
The hallelujahs on the hills,
The stir of angel wings;

The world in strictest logic
Many question time and place,
Ascribing to the artist's mind
The vision of His face,
And to the old philosophers
The words He gave the race;

But still the hearts of men will claim
Eternal right to be
Disciples of the highest hope,
That blessed humanity,
Believing in the story,
Of Him from Galilee;

For every sky must have a star
And every night a song,
And every aspiration,
To some great plan belong,—
The cherished dream of ages
Will never be proved wrong!

THE PEARL OF GREAT PRICE

Helpful in Women's Department
for January 31, 1937

This volume consists of the Book of Moses, the Book of Abraham, and extracts from the *Writings of Joseph Smith*.

The *Book of Moses* comprises "Visions of Moses" and "Writings of Moses," as revealed to Joseph Smith the Prophet in the year 1830. It gives an account of the design of God in the creation of the earth, and the realization of that plan, in general corresponding to the sequence recorded in Genesis. The ministry of prophets from Adam to Noah is summarized.

The *Book of Abraham* is the translation of a record written on papyrus, taken from an ancient tomb in Egypt. Important events in the life of Abraham, including the Lord's revelations to him regarding the earth, the

sun, moon and stars, are described. The condition of unembodied spirits awaiting birth into earth-life is set forth, and the epochal events in the creation and peopling of this world are chronicled.

The "Writings of Joseph Smith" in the *Pearl of Great Price* include excerpts from the greater record appearing in the "History of the Church." The extracts contain an account of the unprecedented theophany whereby, as Joseph Smith solemnly avows, the Eternal Father, and His Son Jesus Christ manifested themselves in person, thus restoring to the knowledge of man the literal and separate personality of the Father and of the Son, in whose image man has been created.

The successive visitations of angels, by one of whom the *Book of Mormon* record was delivered for translation, and by another the Priesthood of Aaron was conferred, are attested.

Prelude

TRACY Y. CANNON.

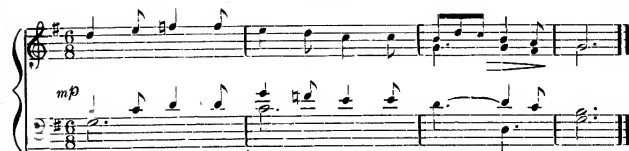


SACRAMENT GEM FOR FEBRUARY, 1937

(L. D. S. Hymns, No. 20 : 3)

Prepare our minds that we may see
The beauties of Thy grace;
Salvation purchased on that tree
For all who seek Thy face.

Postlude



LIBRARIES

General Board Committee: A. Hamer Reiser, Chairman;
Horace H. Cummings and T. Albert Hooper

RECIPE FOR MAKING A HECTOGRAPH

Librarians are extremely useful people. One enterprising librarian, (Elizabeth Elledge, Los Angeles Stake Librarian, 6531 Hereford Drive, Los Angeles, California), sent us the following recipe for making a hectograph.

A hectograph is a device for multiplying copies of written, drawn, printed or type-written matter. The shallow cake pan referred to can be purchased at a dime store. Its dimensions should be sufficient to accommodate an 8½x11 inch sheet of paper at least, since this size is the most commonly available.

The Recipe:

- 1 package Knox Gelatine (clear).
- 3 tablespoons sugar.
- 1 cup cold water.
- 1 pint glycerine.

Mix well and boil seven minutes. Pour in shallow pan and allow to cool for twelve hours.

When using hectograph first dampen with cold water and then dry with about three sheets of paper, rubbing gently with the palm of the hand. Use hectograph pencil, ink, or carbon paper, when making your master copy. You can get pencils and typewriter ribbon in several colors.

Directions for Use:

With this equipment one can prepare the master copy of any matter of which many copies are desired, be it an outline, story, program, picture, map, diagram, music or what have you.

The master copy, whether prepared by hectograph pencil, ink, carbon or typewriter ribbon, must be placed face down on the gelatine and smoothed out with the palm of the hand to assure every part of it coming into contact with the gelatine. Here it should be allowed to remain for from three to seven minutes depending upon the number of copies desired. The longer the master copy remains in contact with the gelatine the more hectograph ink is absorbed into the gelatine and therefore the more copies (up to a maximum of about 70) can be made.

After the copies are made, it is necessary to sponge the gelatine with lukewarm water and then to dry off as suggested above to remove as much of the hectograph ink as possible. The residue will in time be so

completely absorbed into the gelatine that it will not appear on copies of new matter subsequently made.

Caution:

When using hectograph ink do not turn the master copy face down on the gelatine until the ink is dry. * * *

As soon as space permits we shall give you Sister Elledge's directions for building a home-made opaque projector.

REVIEW THE YEAR'S SUGGESTIONS

The year 1936 has been one of unusual significance and importance to librarians.

The full force of this statement is best appreciated by going back through the issues of *The Instructor* for the year and noting the matters of major importance assigned to librarians.

In the January issue appear the details of the four Union Meeting plan which inaugurated the important work of Lesson Enrichment, responsibility for perpetuating which is laid upon librarians. See the August issue of *The Instructor*, page 323.

The February *Instructor* (page 54) discusses the librarian's opportunity with relation to "Lesson Enrichment."

"What Do Teachers Need" is the practical problem addressed to you in the March issue, page 92.

Advice "On Buying Books" and some concise reviews of books are given in the April issue (page 140).

In May (page 187) was begun a classification of old L. D. S. Hymns, valuable as poetic and musical lesson enrichment. Librarians were advised to transfer these to topical index cards for the reference of teachers.

This classification was continued in the June issue page 226 and concluded in the July issue, page 226.

The matter emphasized in the August issue has already been referred to in the third paragraph.

In the September issue a review of a new and important biography was published.

"Art as Lesson Enrichment," broadened the field of our interest and responsibility a little more. See the October issue, pages 440 and 441.

Upon librarians was laid a large measure

of responsibility for the improvement of teaching, see the November issue, pages 490, 491.

The purpose in taking this occasion to invite you to review the year's offerings is to give you occasion to pause and ponder upon the glorious opportunities for important service which we are offered.

To people who have a sincere and a discriminating love for books there could not possibly be a more delightful task than that offered the Sunday School librarians of the Church. The incalculable good, the inde-

scribable joy, we can bring to teachers and people by bringing them into fellowship with the inspiring minds and hearts of the people whose beautiful thoughts, choice sentiments and profound discoveries are captured and preserved for us in the literature of the Gospel and of the arts are beyond adequate expression.

Ponder this thought and accumulate a high and powerful resolve to give this work the very best of everything you have.

And by all means go to work with a right good will!!!!

SECRETARIES

Albert Hamer Reiser, General Secretary

THE ANNUAL REPORT

The 1936 annual report will be easy to compile. Every secretary should have the forms by this time. If you do not have them, ask the stake superintendent or mission office for them at once. Complete supplies have been sent to these centers from the office of the General Board.

Begin Compiling It Now.

Much of the work can be done now. Questions on the back of the form numbered 1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12 (in part) 13, 14, 19, can be answered at once.

Work looking to getting information to answer the following questions can be started at once: Numbers 4, 15, 16 and 17.

On the front of the report lines numbered 22, 23 and 24 call for averages. This will require gathering the percentages for each Sunday School session in the year. This can be started at once. Then all you will have to do on the last Sunday is to add the percentages for the December Sundays, arrive at the total, divide by the number of percentages included in the total and you have the yearly average.

All the lines in the statistical section from 3 to 21 inclusive can be filled out simply by copying the information to be found in the statistical section of the minute book for the last Sunday School session of the year 1936, since the report calls only for the figures as shown by your records on the last Sunday. Please do *not* try to average the figures for the year to fill in these lines (3 to 21 inclusive). Averages are not called for, but rather the actual figures for the last Sunday School session of the year are all that are desired.

Report Must Balance Mathematically.

Read carefully the instructions appearing at the top of the form. Follow these instructions carefully and your report will be accurate.

Do Not Sign a False Statement.

Please observe that near the bottom of the first page just above the lines for the signatures of the members of the superintendency and the secretary, appear the words: "*We the undersigned, have checked this report and attest it to be correct.*"

Secretaries! Do not sign the report unless it is correct, or you are guilty of a falsehood.

Also please expressly caution the members of the superintendency not to sign without checking it and discovering for themselves that it is correct. They must not be asked to sign a false statement.

Report Due January 10, 1937.

Send your report to the Stake Secretary or Mission office before January 10, 1937. In fact, there is very little reason why you need take as long as that, if you will start now to compile the report and to get your records in shape. Many, many secretaries complete the report in every particular on the last Sunday in December. Many stake reports reach the office of the General Board before the end of the year. In fact some stake reports (some of them from stakes not in Salt Lake County) are delivered to the General Secretary in person on the last Sunday in December. It can be done.

1937 Monthly Reports.

Very slight changes have been made on the monthly reports. These are designed to simplify them.

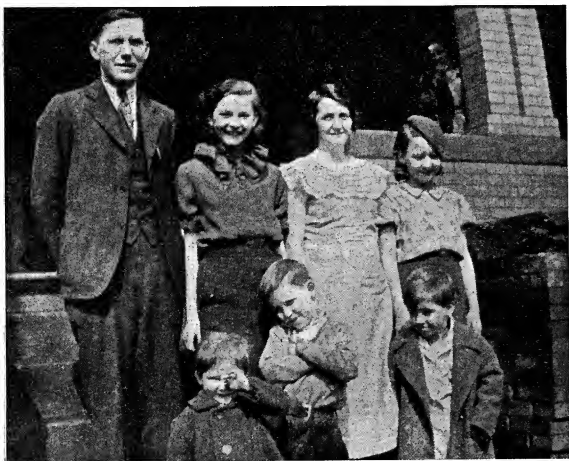
(Continued on page 568)

THE MISSIONS

General Board Committee: Robert L. Judd, Chairman; Bishop David A. Smith, Vice Chairman; Alfred C. Rees

Elder William L. Hansen of Chicago, Superintendent of the Sunday Schools of the Northern States Mission, reports rapidly increasing interest in the Sunday School extension classes in that mission. This work is intended for those living too far away to attend regular branch schools. Lessons are mailed to them and they report on the work done. Brother Hansen writes: "We are constantly receiving splendid correspondence and contributions to this worthy movement. I wish it were possible for you to read them just as they come to us. As this is entirely out of the question I am taking the liberty of sending you just one letter. * * * We find great pleasure here in the warmth and personal interest which we mutually enjoy."

A letter from Martha Goodpaster, of LaGrange, Ind., a fifteen year old member of such a group, who has never been able to attend a regular Sunday School since she was baptized, reads: "I am leaving for California and it almost seems like bidding goodbye to a brother, for that is the way I feel toward you and all the members of our Church. Their great sorrows, happiness and love are mine also. I feel like a member of a large family. May the Heavenly Father bless you and the Northern States Mission." Another letter from Sister Minnie G. Bugg, among other things says: "I realize these lessons are golden opportunities for us to strengthen our faith and trust and to teach our children the right way to live." A picture of this family is printed below.



FAMILY OF JAMES AND MINNIE BUGG, OF MASSILLON, OHIO, USING EXTENSION SUNDAY SCHOOL LESSONS.

Front row, left to right: Billie (5), Donnie (8), Norman Dean (7), Back row: James Bugg, Sr., Mozelle (17), Sister Minnie Bugg, Ethleen (15), James Jr., not in picture.

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser,
M. Lynn Bennion, Earl J. Glade

COURSE FOR PROSPECTIVE TEACHERS

The tentative schedule below is for classes started on October 11th and kept on schedule. However, the topical outline will prove serviceable to all classes.

January 31st. Measuring Results in Religious Instruction. Chapter XII.

The treatment of tests is here given a new emphasis. Tests are usually associated with examinations—i.e. final measurements of attainment. Although formal examinations have some place in the Sunday School, in the nature of Quarterly Reviews, what is really more needed is daily tests on preparation as guides to socialized recitations, tests for the direction of study (see Chapter X), and tests as means of motivation. For these purposes short objective tests of the teachers' manufacture have much merit. Accordingly some practice should be given to the actual construction of tests.

1. What are the uses of tests in the Sunday School?
2. How can objective tests displace much oral testing?
3. Consider in detail when to test (see text).
4. Have students perform Learning Exercise No. 6. Have lists placed on the blackboard for discussion.
5. Encourage students to bring to class original illustrations of objective tests (see Learning Exercise No. 7).
6. Have the students try the illustrative tests in the text.
7. Discuss the position of the General Board or True-False tests. Compare the two editions of Wahlquist's text on this point.
8. In connection with the Lesson Plan for next Sunday, (see the project for Chapter XIII), suggest that students make short objective tests of the same material.

SCHEDULE FOR FEBRUARY, 1937 February 7th. Lesson Planning Chapter XIII

1. It is hoped that every student will undertake the preparation of a lesson plan (see the project outlined under Learning Exercises). The three steps are graphically represented in the model given in the text. The

objective appears at the top, the organization of the *content* in the column at the reader's left, and the *method* at the reader's right. A few lesson outlines written on the board in advance will serve as the basis for an interesting discussion.

2. Have a short talk by a class member on The Teacher's Preparation. Suggest that Scriptural injunctions be read as a part of this report.

3. Exhibit supplementary books for teachers in different departments—i.e. New Testament, Church History, Gospel Doctrine, etc.

4. See the questions for Discussion in the text.

5. Present and decide the form the review should take—i.e. The Review of Unit II (see text for suggestions).

February 14th. Review of Unit II.

1. Lesson plans constitute a practical review of the entire unit, putting theories to the test. Several of these could be considered.
2. Several students may desire to prepare objective tests of various types of the entire unit. *These could be given to the class and corrected.*
3. Students should be encouraged to bring questions on the unit.
4. The teacher should summarize the unit showing how the topics interrelate.
5. An introduction should be given to Unit III, the Learning Exercises to be given special attention.

February 21st. Classroom Routine. Chapter XIV

1. Consider the Learning Exercises, Chapter XIV.
2. As a special project have committees make inventories of the equipment of various classrooms. What do these classrooms need? (Blackboards, maps, charts, leaflets, supplementary books, etc.). How may these be obtained? *Hear these reports.*
3. Make plans for Observation No. 3 and call attention to questions dealing with routine.
4. In assigning the next topic, Classroom Routine, note how these lessons overlap. Ask for volunteers to report on specific Learning Exercises.

February 28th. Classroom Discipline.

Chapter XV

1. Hear the special reports assigned on the Learning Exercises. Almost every one will motivate the class and serve as a departure for a *socialized discussion*. Use the blackboard.

2. Elaborate the topic, Discipline and Mental Health, a new topic in the revised edition of Wahlquist's text. *Quoted portions should be read aloud.*

3. Discuss some of the implications of the above topic:

- (a) Should teachers make disciplinary rules?

(b) What is the pupils' share in classroom discipline?

(c) Distinguish between disciplinary cause and symptom.

(d) How often do we try to treat symptoms?

4. Have students describe the methods of teachers who *obtained* good discipline. Who *failed* to secure good discipline.

5. Discuss disciplinary measures a Sunday School teacher may properly use.

6. Make definite plans for Directed Observation No. 3. If possible, meet immediately following the demonstration for discussion of *Routine and Discipline*; Review of Unit III. Assign specific exercises to different individuals on a volunteer basis.

≈ Unions ≈

FEBRUARY UNION MEETING

The 1937 Three Union Meeting Plan

The February Union Meeting in every stake is to be the first of the 1937 Convention-Union Meetings. Last year in the stake Sunday School Conventions the General Board presented to each stake a so-called "Four Union Meeting Plan," with the recommendation that the stake board begin with the first of the four Union Meetings not later than one month after the convention.

For the 1937 Convention Union Meetings, the General Board will and does hereby propose a Three Union Meeting Plan, but rather than have all stakes wait until after the convention to start holding these three Union Meetings, it is now proposed that every stake start in February by holding the first of these three Union Meetings. The second will be held in March. The third will be held in April unless the regular teacher training graduation exercises are planned for April, in which event the third Union Meeting will be held in May.

By this arrangement many Stake Boards will proceed to develop the 1937 Convention theme and principles before that theme has been developed for them in the annual convention. In such cases the convention will serve to review, reinforce, endorse and amplify the work of stake boards in Union Meeting. In stakes where the Conventions are held before the February Union Meeting, the convention will serve as an introduction to and preview of the Union Meetings to be held in the future.

The performance of stake boards in presenting so successfully in 1936 the Four

Union Meeting Plan of Lesson Enrichment demonstrated that stake boards represent a large reservoir of talent which has not in the past been employed in the betterment of Sunday School work to the degree it could have been. This discovery confirms the General Board in the confidence it has that stake boards can be trusted to undertake at once independently of the conventions, the 1937 Union Meeting Plan, and that the performances in 1937 will be even better than the gratifying performances of 1936.

The General Board proposes, therefore, to give stake boards the plans and specifications for the 1937 Three Union Meeting Plan, through this department in *The Instructor* and to recommend that stake boards proceed at once to carry out these plans.

Theme of 1937 Conventions and Three Union Meetings

This theme is "Spiritual Guidance as a Major Responsibility of the Sunday School." The objective: "A finer spiritual character for every member of the Church."

Importance of Definitions.

Obviously the first important step in unfolding this theme is to make sure that everyone understands the terms to be used in the various discussions.

Importance of Overview and Analysis.

Next it is necessary to give all Sunday School workers a comprehensive overview or general idea of the subject and field of "guidance." Then to focus attention upon the specialized field of "spiritual guidance."

Concentration of attention and considera-

tion upon this special field should then proceed, first with an analysis of the factors involved in successful "spiritual guidance." These should be discussed one by one in the course of the three Union Meetings until at the end, every teacher has a complete understanding of his work, a wholesome attitude toward it and a clear idea of the skills he should possess, if he is to be successful as a spiritual guide.

The main subject for the first of the three (the February) Union Meetings, after an introduction and explanation of the general three Union Meeting Plan, is one of the major factors of spiritual guidance: "The Teacher as a Spiritual Guide." The subject for the March Union Meeting is another major factor: "Lesson Activities as Means of Guidance," and the third, for the April or May Union Meeting, "Spiritual Guidance as a Major Responsibility of the Sunday School;" a general summary with particular emphasis upon practical situations and problems.

Elsewhere in this issue will be found the program for the 1937 Conventions. A study of this will reveal the relationship between the convention and the three Union meetings. A highly profitable and instructive course of study and activities is offered to Sunday School workers in 1937 through these meetings.

Program For February Union Meeting

General Session.

- I. Introduction "The 1937 Convention and Three Union Meeting Plan," (5 minutes), the Stake Superintendent. (See explanation above.)
- II. Definition and Analysis of "Spiritual Guidance," (a chalk talk), by the Stake Teacher Trainer or other qualified member of the Stake Board (10 minutes).
- III. "The Teacher as a Spiritual Guide," (15 minutes), by the Stake Teacher Trainer or other qualified member of the Stake Board.

Department Sessions.

Uniform subject: *Description and Recognition of Spiritual Guidance symptoms, situations and problems peculiar to our department.*

General Outlines of Subjects Proposed for treatment in this Union Meeting:

. Introduction: "The 1937 Convention and Three Union Meeting Plan."

A. The 1936 Four Union Meeting Plan. (Review Briefly)

B. The 1937 Three Union Meeting Plan.

1. Union Meetings to begin with this meeting regardless of when Convention will be held.

2. The General Theme and Objective.

Theme: "Spiritual Guidance as a Major Responsibility of the Sunday School."

Objective: "A finer spiritual character for every member of the Church."

3. The Themes for February, March and April or May.
4. The Relation of the Convention to these Union Meetings, if held before; if held after.

C. The Program for this (the February) Union Meeting.

1. Definition and Analysis of "Spiritual Guidance." Stake Teacher Trainer or other Board Member.
2. The Teacher as a Spiritual Guide. Stake Board Member or Teacher Trainer.
3. Departmental Discussions: Description and Recognition of Spiritual Guidance Situations and problems peculiar to each department.

II. Definition and Analysis of "Spiritual Guidance."

A. Definitions: "Guidance is all that we understand by the word *teaching* with emphasis, however, upon personalized, individualized, particularized attention to the need of each pupil's being shown the way to the abundant life of spiritual maturity."

Teaching: Bringing about certain desired changes in human beings and preventing other changes.

Spirituality: Power to overcome carnal, selfish desires and to dedicate one's self to bringing to pass "The immortality and eternal life of man." (Making one's purpose and the dedication of one's powers identical with the purpose and dedication of the Supreme Spiritual Being.)

B. Analysis of Spiritual Guidance.

1. The Pupil. (See September 1935 Instructor, page 379) (what he is)
2. The Outcomes or Goals of Guidance. (What he may become). (See August 1936 Instructor, page 26. "Ultimate Objectives.")
3. The Teacher as a Spiritual Guide. (Necessary qualifications). (Do not develop this. Reserve for next speaker).
4. The Lesson Activities as a Means of Guidance. (The importance of tools, means, opportunities for guidance as offered by lessons.) (The theme for next Union Meeting).

C. Examples of: Symptoms, Situations and Problems calling for spiritual

guidance. One or more members of your class:

1. Keep company with non-members of the Church.
 2. Pray secretly either infrequently or not at all.
 3. Earn money but pay no tithing.
 4. Do not attend Sacrament meeting.
 5. Are tolerant of smoking, drinking, gambling, "petting," etc.
 6. Do not want to go on missions.
 7. Indulge in profanity.
 8. Break the Sabbath day, etc.
- (Do not attempt to suggest solutions of these problems in this talk)

III. The Teacher as a Spiritual Guide.

A. Of What Should the Guide's Training and Preparation Consist?

1. What *knowledge* is necessary?
 - a. About pupils.
 - b. About the Goals of Guidance.
 - c. About available aids (name the aids?)
2. What *attitudes* are best?
3. What should the Guide be able to do. (How to Guide)
(Suggestions: Winning the will of the pupil. Conducting interviews (how). Influencing the environment. Discerning needs and causes. Pupil's responsibility and initiative.

B. What Are Desirable Attributes in a Teacher Guide.

1. Physical.
2. Spiritual.
3. Emotional.
4. Intellectual.
5. Social.

(The speaker is to fill out all the details of each of these subdivisions in the course of amplifying this subject. We recommend that the blackboard be used to place visually before the general assembly at least as much of the bare outline as the above, the details to be filled in orally by the speaker.)

Suggestions For Departmental Sessions.

1. Describe a few typical general guidance symptoms, situations and problems peculiar to age levels of your particular department.
(Shyness, over-boldness, rudeness, exaggeration, self-consciousness, disorderly conduct, mental wandering, inattention, disrespectful conduct. Also see "Examples" under topic "C" of outline above for "Definitions and Analysis of Spiritual Guidance." Find similar personalized situations and problems of people at the age level of your department. Treat all cases objectively, impersonally, disguised to avoid fixing stigma upon any individuals.
2. Show first importance of open-minded study and analysis of each individual case to discover:
 - a. Causes.
 - b. Individual's nature, needs and interests.
 - c. Likely means of control and treatment.
 1. Co-operation of parents.
 2. Co-operation of individual.
 3. Co-operation of companions.
 4. Sunday School lessons and activities.
 5. Teacher's extra-curricular attention.
3. Outline sources of Information on Principles of Guidance.
 - a. See August 1936 issue, *The Instructor*, page 326.
 - b. See September 1936 issue, *The Instructor*, page 379.
 - c. See October 1936 issue, *The Instructor*, page 444.
 - d. See November 1936 issue, *The Instructor*, page 490.
 - e. Teaching as the Direction of Activities. (Wahlquist). See especially Chapters II, XV and XVI.
(Give special attention to books at your particular age level).

DEFINITION OF TEACHING

"Teaching is the process of training an individual through the formation of habits, the acquisition of knowledge, the inculcation of ideals, the fixing of permanent interests so that he shall become a clean, intelligent, self-supporting member of society, who has the power to govern himself, can participate in noble enjoyments and has the desire and the courage to revere God and serve his fellows."

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham, Gerrit de Jong and Wallace F. Bennett

February Practice Song: For those living in the United States or Territories, "The Star Spangled Banner." In other countries practice your own national hymn.

How to Classify Songs:

That Sunday School chorister or organist will be of greatest value in supplying enrichment material to teachers in his school who is able to make suggestions "on the spot." This suggests the need of an advance classification in musical material. Made from memory, his suggestions will probably be vague and limited to a narrow range, and may be inappropriate. With a written classification at hand, his suggestions can be definite, appropriate, out of the rut of the narrow range of songs usually sung, and authoritative. The purpose of this article is to make practical suggestions for the preparation of such a song classification.

Before You Begin:

Before you begin any classification, spend some time studying the lesson content of each department in the Sunday School. Learn at least, the general scope of the field of study, so that you will have some idea what to look for in the classification you are about to make.

How to Begin:

1. Go through the song book, song by song, and read all of the words in all of the verses of each song.

2. After you have read through a song, attempt to write, in a word or two, the basic ideas which the song contains. Many songs have, in addition to their major theme, minor themes which may be woven into specific lessons. List these, also; the major theme first and the minor themes afterwards.

3. As you go along, indicate the age level for which the song is appropriate. Symbols may be used for this purpose. The minimum classification may well be one of three groups:

- "G" General songs, suited for all ages.
- "O" Songs suited for the older group, only.
- "JR" Songs for the Junior Sunday School.

4. If a song is appropriate for some particular occasion or use, indicate this also as you go along.

5. If you are interested in further classification,

the songs may be listed according to the musical mood of the melody. Some songs are stirring, some soothing, some bright and some sad, etc.

Classification by Word Content:

After you have been through your songs make a list of the themes you selected (see paragraph 2 above), and list under each those songs which the theme describes. When this is done, every classification you have selected that contains two or more songs may be considered as a permanent one. You can turn your attention, then, to those songs which fall only in a single classification, and attempt to re-classify them, re-stating their meaning so that they fit into a classification which you have considered permanent, or by joining them with other songs to create a new classification. All songs which resist this re-study may be listed in a miscellaneous listing with a brief statement describing the theme of each.

Classification by Age Level:

After your master list is finished, you can indicate the age level of each song with the symbol you have selected.

Classification by Appropriateness for Special Occasions:

If you have indicated in your first draft the special occasion for which some songs are particularly fitted, you can now make a list of such occasions and put under each the names of the songs which are appropriate to it. After such a list of occasions is made, it should be re-studied to see if any obvious ones have been overlooked. These may then be filled in and you can go back to the original song book and search specifically for songs to fit these occasions.

Classification by Lesson Subject Matter:

After your master classification has been made, check it and the songs, themselves, if necessary, against *The Instructor's* material, to discover which songs suggest themselves for enrichment of general department subject matter, or specific lessons. This classification can be made as you go along, but should be checked as each *Instructor* appears with its current lesson material. The most ambitious Sunday School musicians will study their general classifications for specific enrichment material for every class in the Sunday School, and hand these suggestions every month to the teacher of each class, in writing.

(Continued on page 562)

PRAYER AND THANKSGIVING

Dedicated to Bishop W. F. Perschon and the Fourth Ward Choir, S. L. City.

Intro.

Words and Music by
INEZ ROBINSON PREECE

mf *ff*

mp

1. Fa - ther, this day, oh may Thy will be done, Help me Lord, pro-
2. Lord, fill my soul with peace, that I may raise From the foun-tain

Cres. *ff*

tect me neath the ris - ing sun! Thy glo - ries all a-
of my heart my songs of praise. For Thy great bless - ings

ff *Fine*

round I see— Teach me to love Thy truth, and know of Thee.
Thou dost bring. Thanks be to Thee, my Lord, my God, my King.

BARITONE OR CONTRALTO SOLO.

Legato pp

Help me to serve Thee well, That while I live, love, hope and

strength of faith, to oth - ers give; Guide me, for - give, with a

love di - vine—That in Thy ten - der care I may be Thine.

CHRISTMAS NIGHT

(Words written by Inez Robinson Preece for the Sunday School to sing with the tune of "Choose the Right." *Deseret Sunday School Songs*, No. 86.)

Christmas night, when the snow is gently falling,
 Christmas night, the stars shone bright around,
 On this night, the voice of angels calling,
 "O'er all the earth, let love abound."

Chorus:

Christmas night, Holy night,
 With peace and joy our songs we sing—
 On this night, Holy night—
 Forever praise our Savior King!

Christmas night, the heavens told a story
 On this night, to shepherds on the ground—
 Hallowed light, the angels' song of glory—
 Peace and good will, in your hearts be found.

WOMEN'S DEPARTMENT

General Board Committee: Alfred C Rees, Chairman; Adam S. Bennion, Vice-Chairman

GENERAL INSTRUCTIONS

As has already been stated, selections to be read and discussed this year will be taken from our standard works.

It is not the intent or purpose to follow these readings with a series of questions to test the ability of the women and girls to memorize mere facts. It is not the intention to dissect the material in order to discover the source of its beauty. It is believed that the very reading of these impressive excerpts and passages will reveal at once their charm and strength and will stimulate in the class a desire to gain a more intimate understanding and familiarity with these sacred volumes. For the purpose of reaching this objective provision is made in each class for the giving of the background before the class proceeds to read the text. This background is provided so that a more intelligible reaction will be had from the class.

In some cases it will be found that the reading should be done by one person. In another instance it may be desirable to have more than one person selected. It is understood that those who are thus selected will be chosen in advance so that they may have opportunity to do their part in a charming, impressive manner. This will also avoid hesitancy, stumbling and mispronunciation of words.

Following the reading of the text, discussion should be had not on facts, but rather on the delightful impressions gained from the reading; why the text stands out for its intrinsic value to us in helping to shape our lives and to meet our daily problems. There is to be no moralizing, no preaching. If each lesson is carried out in this manner each class will prove to be a refreshing period to every woman in the Church who avails herself of this unusual opportunity. It will mean that our standard works will be opened more frequently at home; that more leisure will be employed by the women and girls in reading more and more of what these books contain.

It is hoped that the class members will be so captivated by the reading of these selections that they will not fail to bring their own text books to the class and follow, with the reader word by word, line by line, chapter by chapter as the reading proceeds, and thereby receive full value out of the class exercises.

THE STORY OF THE CREATION

Lesson 6. For February 7, 1937

Text: *Genesis*, chapter 1, and verse 1 of Chapter 2.

Reading Assignment:

Every member of the class should be asked to read the text at home with respect to (1) form and (2) content. They should be asked to read it aloud so they will be impressed with the beauty of the selection. In addition to this, special assignments should be given to whoever reads this text before the class.

Background:

By previous appointment have some one explain at the beginning of today's lesson, that *Genesis* is one of the five books of Moses, commonly called the *Pentateuch*; that the word *Pentateuch* comes from the two Greek words—*pente* meaning five, and *teuchos*, meaning book. Have the names of the other books merely mentioned in the class. Let it be made known that Moses lived between 1571-1451 B. C.; that he was reared in the royal palace and received the best education of his day; that his writings are known for their simplicity both in word and sentence and that they rank among the masterpieces of literature, so recognized by critics everywhere. Let it also be explained that the text being read today contains the whole story of the Creation, which entitles it to be classed as one of the finest samples of brevity and clarity. It is on account of its historical as well as literary value that this selection has been made.

Reading:

The text should be read carefully with proper emphasis upon, and with appreciation of, the fact that it is a story of the Creator's moulding of His masterpiece, namely this world and man.

Have the class members express freely the value they place upon this story. Some may care to treat it from the literary standpoint and others from the *doctrinal*. In order that these may not be offhand conclusions, make three or four assignments during the week on that subject.

Application:

You will have no difficulty in impressing the class that the text furnishes a delightful sample of how the Lord plans. Each member should discover that that great plan includes her and that the restoration of the Gospel is merely an explanation of that plan in which we are today participating; and that

there is an obligation, responsibility and opportunity to each of them to fit into that plan in the interest of her eternal salvation.

THE STORY OF JOSEPH

Lesson 7. For February 14, 1937

Text: *Genesis*, 37-46 (omitting Chapter 38).

Background:

Some one previously appointed should give to the class enough of the story preceding Joseph so that it will make a logical preparation for the story in today's text. The story might go back to Abraham. How he was appointed by the Lord to establish the kingdom; that Abraham transmitted his priesthood and authority to his son Isaac; and Isaac to his son Jacob. Jacob had 12 sons; that Rachel was the mother of Joseph, the subject of today's text; and that Joseph was Jacob's choice son, the apple of his eye.

It can be stated here that this is probably the first success story and the greatest in all history.

As to the story, let it be explained that it falls into seven scenes: first scene, the plot of the brothers against Joseph; second scene, Potiphar's home; third scene, the dream; fourth scene, Jacob's home; fifth scene, holding of Benjamin; sixth scene, disclosure of Joseph's identity; seventh scene, the comfort to Jacob.

Reading:

Time will not permit the reading of all the text. For that reason three or four should be chosen to read the parts selected. Between their readings some one should give the intervening story in order to explain the omitted part and to tie in with the part of the story that is read in the class.

Discussion:

You will have little difficulty in having the class members express their opinions of the character of Joseph. Outstanding will be his chastity; his ability to maintain his standards under the most trying and tempting experiences. Of course his love for his brethren and for his father and mother stand out as a beacon light to the world. At your request some one may care to quote some of the verses which they consider the choicest in today's text.

Application:

It will require no preaching to have the thought brought out that Joseph's sublimity and greatness of character lie in his ability to do the very things that Latter-day Saints are asked to do.

It was Joseph who was the father of Ephraim whose blood courses in our veins. It can easily be shown that since we are directly of his lineage we have an opportunity to uphold the family name by living on the same high level as did our great ancestor.

JOSHUA'S FAREWELL ADDRESS

Lesson 8. For February 21, 1937

Text: *Joshua*, Chapter 23 and verses 1-15 in Chapter 24.

Background:

By previous assignment have some one give the setting of this text. Joshua was the successor of Moses as the leader of the house of Israel. He was singled out on account of his proved ability of leadership and strict adherence to the requirements of the Lord. The Israelites had been wandering 40 years in the wilderness and had reached their promised land. They were disposed to be forgetful of the miraculous manner in which they were led out of Egypt and how they were maintained in body and soul during the long pilgrimage; and how the Lord had spoken direct to their leader Moses and how the Lord had fulfilled all of his promises to them.

And now Joshua, just before his death rises to great dramatic heights as he pictures all of the scenes of the past in the hope that they will revive in faith and adherence to the Gospel plan as given them. It is a condensed story as delightful as it is impressive.

Reading:

One or two readers should be selected to read the text, with all the class following with their own text books.

Discussion:

Let class members read those parts of the text they like best; not forgetting verse 15, chapter 24.

Application:

This text should be a reminder of the manner in which the prophets today are pleading with us to observe the Gospel. The question naturally arises whether we should put our judgment up against the judgment of the prophet of the Lord or whether we can say as did Joshua, "As for me and my house, we will serve the Lord."

GRATITUDE TO THE LORD

Lesson 9. For February 28, 1937

Text: *Psalms*, Chapters 22, 23.

Have it explained that the word *Psalm* means a song, so that the book of *Psalms* is a book of songs; and that in Hebrew poetry, parallelism is employed; which means that the second line repeats in a different way the thought embodied in the first line. For instance—

For, lo, the wicked bend their bow,
They make ready their arrow upon the string.

The book of *Psalms*, according to Professor (Continued on page 562)



GOSPEL DOCTRINE

SUBJECT: THE APOSTASY AND RESTORATION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age, Not Otherwise Assigned.

General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman; Mark Austin, Herbert B. Maw.

CONCERT RECITATION

(Doctrine and Covenants 130:21)

"When we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

LESSONS FOR FEBRUARY, 1937

CHANGING THE ORDINANCES

Lesson 5. For February 7, 1937

Text:

Sunday School Lesson (Quarterly), Number 5.

Objective:

The Laws of God are unchangeable, immutable, and invariable.

Teacher's Helps:

With respect to the necessity of adhering to the original form of baptism, the following should be useful. There is no such thing as chance or fortuity in nature. This is a scientific dictum. "When we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (Doctrine and Covenants 130:21). No one can doubt the truth of this statement; it is basic in all human affairs.

It is important to have the student understand that the laws of God—such, for example, as those relating to baptism, to tithing, and the Word of Wisdom—are not merely arbitrary pronouncements designed to test the fidelity of his children. On the other hand, they are founded on reality as much as are the laws of light and heat and gravity, and therefore they must be obeyed if the desired blessing is to be received. Laws cannot be changed; neither can the blessings that are derived from adherence thereto.

God has revealed the necessity for baptism and established the manner in which it should be performed, also its purpose. Accordingly, any departure from the form (or purpose) would render the act ineffective and without avail.

If this is not clear, let some one attempt to change the laws of nature. Let him attempt to produce a green color by mixing pigments of yellow and red (instead of blue). Let him attempt to sweeten his food by using pure granulated salt (instead of sugar). Let him attempt to produce sleep by using caffeine instead of aspirin. Let him attempt to produce a piano solo by striking the keys indiscriminately. The results are obvious. Laws must be strictly adhered to in order to obtain desired results.

Why then, should one expect to receive the blessings that follow baptism unless the law is obeyed? There are no exceptions to law.

Moreover, man has no power to change the laws of God. If he questions it, let him attempt to cause gravity to push objects upward, rather than to pull them downward. Let him attempt to cause the sun to give off darkness, rather than light. All this, of course would be foolishness, and yet it emphasizes the fact that man cannot change law.

On the other hand, man's intelligence enables him to understand and utilize law. It is because of this that man is now able to converse with others many thousands of times farther than his voice will naturally carry, to fly through the air fully a hundred times faster than he can naturally walk, and to move objects thousands of times larger than he can move by his own physical strength. The important point of all this is that he accomplishes these facts by means of obedience to law, not by disregarding it.

Failure invariably follows disregard for law, just as success invariably follows regard for it.

Have the class sing, "O Say What Is Truth." If you are in no position to have it sung during the recitation, maybe you can get the chorister to have it sung at the assembly. Or it may be read in the class.

PERSECUTION AND PEACE

Lesson 6. For February 14, 1937

Text:

Sunday School Lesson (Quarterly) Number 6.

Objective:

Persecution always comes from evil, and is an unfailing indicator of the unrighteousness of those who resort to it.

Teacher's Helps:

Persecution, which is a kind of one-sided warfare, usually arises out of a conflict of interests, either imaginary or real. In the case of the persecution of the early Christians, the following were contributing factors:

The aggressiveness of the Christians, who boldly denounced the evil practices of the Pagans, and predicted the disappearance of Paganism from the earth. This tended to incite hatred, intolerance, and efforts of self-defense.

Paganism was a kind of non-personal religion, devoid of self-restraint, and otherwise wholly satisfactory to the ignorant. Efforts to destroy or replace it were naturally resented. Paganism and Christianity were as immixible as oil and water. To the Pagan the eradication of Christianity was a matter of self-defense.

Strange as it may appear, throughout the ages, religious intolerance has prompted more persecution than probably any other factor. (This surely is the case in Latter-day Saint history). Religious hatred is seldom equalled by any other kind. Why in your judgment is this the case? Would it be so if Christians were truly converted to the spirit of Christ? Why did the Jewish high priests seek the life of the Savior? Were they jealous, fearful? What?

Political intolerance is another frequent cause of persecution. The life of the child Jesus was sought by Herod; Joseph Smith was murdered while under the promised protection of Governor Ford; and the early Christians were persecuted by imperial Rome. Were these leaders seeking added popularity, self-defense, or both?

Wanton lasciviousness on the part of corrupt leaders often prompts some of the most cruel forms of persecution. This was the case with Nero, who hoped to gain popularity by destroying the Christians.

Jealousy is also an important factor. Some people are not able to suppress resentment when they see others succeed. Latter-day Saint history is replete with illustrations.

It is interesting to observe that no matter what the immediate cause, persecution always comes from an evil source and under no conditions is it ever prompted by the spirit of Christ.

In view of all of this, how do you account for the fact that as soon as the early Chris-

tians became sufficiently powerful, they, too, assumed the role of persecutor? Would they have done it if they had been truly converted to the spirit of Christ? Why not?

Persecution is an unfailing indicator of the unrighteousness of him who uses it.

The matter is more impressive when we recall that much of the persecution indulged in by early Christians was not without official approval.

ADOPTION OF PAGAN PRACTICES

Lesson 7. For Sunday, February 21, 1937

Text:

Sunday School Lesson (Quarterly) Number 7.

Objective:

Strength to resist evil is an attribute of righteousness.

Teacher's Helps:

History reveals a complete conformity on the part of early Christians with the time-worn adage, "When you are in Rome do as Rome does." Almost immediately after becoming sufficiently powerful, Christianity adopted the Pagan practice of persecution and began to vent her feelings against all who dared to disagree with her. She also adopted Pagan doctrines, Pagan forms of worship, Pagan vestments, Pagan rituals, and in many cases Pagan morals. In other words, she did as Rome was doing, almost literally.

Now, the statement, "When you are in Rome, do as Rome does," implies weakness and lack of self-determination on the part of those who accept it. Conformity with the acts of others is never justified except on the basis of right. He who is not strong enough to act in accordance with his own convictions, irrespective of his environment, has not acquired the God-like character of self-control. He is a follower, not a leader; he is weak, not strong; he is going backward, not forward, he is losing, not winning.

Acceptance of wrong doing merely because some one else is doing it is an admission of servitude, a denial of leadership. It is one of the very things that strikes hardest at the base of progress. And yet, alas, how many there are who are guilty. A young man learns to smoke merely because his companions smoke, to profane, because they profane, to lead an immoral life because they are immoral.

True, great resistance is often required to overcome the influence of evil environment. People often yield to evil practices because of a desire to be like their companions—to be "like the crowd."

But be that as it may, the fact remains that without the power to resist evil, neither

the individual nor the church can rise to a position of leadership or progress. Compliance with evil connotes weakness; resistance connotes strength.

Strength to resist evil comes only as the result of thorough Christian conversion, coupled with unremitting vigilance. Determination to resist even the very semblance of evil should be continually emphasized by every Gospel Doctrine teacher. No Latter-day Saint can afford to "do as Rome does" unless "Rome" is righteous.

The readiness with which the early Chris-

tian church yielded to the enticements of "Rome" constitutes unquestionable evidence of its weakness and regression; it is an unanswerable indictment.

Surely the Gospel of Jesus Christ is strong, resistant, progressive; if not, how shall it overcome evil and give peace unto all men?

Fourth Sunday, February 28, 1937
Open Sunday

To give the class an opportunity to make up for lesson lost on account of Quarterly Conference.

WOMEN'S DEPARTMENT

(Continued from page 559)

sor Moulton "is recognized as the perfection of lyric poetry; the musical meditation which is the essence of lyrics can find no higher field than the devout spirit which at once raises itself to the service of God, and overflows on the various sides of active and contemplative life."

It is believed that King David is the author of most, if not all, of the Psalms. Let something be said about David's ancestry, how he was selected by the Prophet Samuel; how he succeeded Saul; how he lived a simple life which accounts for the delightful pastorals which he has written. These two Psalms are selected for their intrinsic beauty which does not mean, however, that the other Psalms will not prove equally delightful reading and a source of uplifting meditation.

Reading:

Have some one read the 19th Psalm and

another the 23rd Psalm, then let the entire class read in concert the 23rd Psalm.

Discussion:

Some members of your class may care to discuss these Psalms for their literary value; others, the manner in which they reflect the gratitude of David for the manner in which the Lord has blessed him. Also the unquestioned trust and confidence in the Lord which these Psalms reveal.

Application:

It will not be difficult to have members of your class point out that in times of sorrow and uncertainty they may find comfort and solace in these Psalms; that we too have occasion to share the gratitude of David and to place our implicit faith in that same God.

Suggest to the class that they make it a point to read all the Psalms. At a later time ascertain how many of the class have done that.

CHORISTERS and ORGANISTS

(Continued from page 555)

Check Your Classifications:

If others in the Ward or Stake are making similar classifications, you should take every opportunity to check yours with theirs, privately or in Union Meeting. By combining classifications, you get a broader and a clearer analysis, fewer songs in the miscellaneous group and a wider range of specific suggestions.

Conclusion:

A well-made classification in the hands of an up-to-date Sunday School musician becomes a most effective tool for lesson enrichment. The making of such a classification can become a valuable Stake project and an important aid to Choristers and Organists in Union Meeting.

MISSIONARY TRAINING



COURSE D—GOSPEL RESTORATION THEMES

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman; Carl F. Eyring

CONCERT RECITATION FOR FEBRUARY (Matthew 7:21)

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

WHY I BELIEVE THE BOOK OF MORMON TO BE THE WORD OF GOD

Lesson 5. For Sunday, February 7, 1937

Text:

Gospel Restoration Themes, Lesson 5; Seven Claims of the Book of Mormon, by Widdowson and Harris.

Objective:

The Book of Mormon may be used as an effective means of convincing the investigator (or even the church member) of the truth of Mormonism.

Suggested Method Outline:

It is fair to believe that the *Book of Mormon* had much to do with bringing William A. Morton into the Church. In his pamphlet, which forms the basis of this lesson, he does not give definite reasons for his own conversion, but he does show clearly how he would use the *Book of Mormon* as a means of convincing others of the truth of Mormonism.

1. The lesson might be presented as if two or more elders were in a home with a group of investigators. One or more returned missionaries would act as the elders, and class members as the investigators. The questions listed below would be asked by the investigators and answered by the elders:

1. What does the *Book of Mormon* tell us concerning God, His Son Jesus Christ and the Holy Ghost? (See for example, 3 Nephi 11.)
2. What does it say concerning the principles and ordinances of the Gospel of Christ? (See for example Ether 12; Moroni 6; Alma 32; 3 Nephi 11.)
3. What does it say about the resurrection? (See for example, Alma 40.)

4. Are there any Bible prophecies concerning the *Book of Mormon*? (See lesson material.)

5. How can I best test the truth of the *Book of Mormon*? (See Moroni 10:3-5.)

II. As a summary the teacher might ask the question: "Last Sunday you were urged to read certain parts of the *Book of Mormon*; just how has this reading changed your attitude toward this important scripture?"

Assignment:

Encourage your class members to bring to next Sunday's class a list of daily acts which have required faith in their performance. Also, select class members to present ten-minute talks on the subjects: "True Religion" and "Faith Without Works is Dead."

Two and One-half Minute Talk:

If given the opportunity to present such a talk, you might choose the topic, "For as the body without the spirit is dead, so faith without works is dead also."

Teacher's Closing Minute:

In closing the teacher might say, "May we take Moroni at his word and gain a testimony of the divinity of the *Book of Mormon* from the book itself?"

FAITH AND WORKS

Lesson 6. For Sunday, February 14, 1937

Text:

Gospel Restoration Themes, Lesson 6.

Objective:

In the process of being truly religious, faith manifests itself in good deeds. Faith without works is dead.

Suggested Method Outline:

Faith without Works is one of a series of tracts written by President Charles W. Penrose. This series he named, *Rays of Living Light*. The twelve tracts of the series form a most excellent elementary exposition of the Gospel. They are exceedingly well written and have been distributed through the missions to the countries of the world to which missionaries have been sent.

The theme of the particular tract here pre-

sented is important because many people expect salvation through the grace of God rather than through faith in Him as exemplified by works. Latter-day Saints believe with James that "as the body without the spirit is dead, so faith without works is dead also."

The subject matter of this pamphlet may be divided into two divisions as follows:

- I. *True Religion*. It is suggested that this Topic be presented as a ten-minute talk by a class member. Following this presentation the teacher might ask the following questions:

In claiming our religion to be the true religion, just what attitude should we take toward the religions of other people?

If a religion is known to have in it certain elements of error, what attitude should one take toward those elements which are known to be true?

Is it safe to rate the religions of the world as being either true or false? Explain.

In seeking a true religion, what characteristics should one look for?

Summarize the evidences that support the conviction that the Church of Jesus Christ of Latter-day Saints offers the true religion.

Discuss the statement: "Missionaries should be content to present the case of the Church in the light of the truth we possess, and then let the world decide whether we have the truth."

- II. *Faith Without Works Is Dead*. This topic might be presented as a ten-minute talk by a well prepared class member. At the close of this presentation the teacher could offer this challenging problem: Give concrete examples of how a so-called "faith" is literally dead because of a failure to manifest such faith through good deeds. Following this discussion the teacher or some class member might read Alma 32:26-34.

Assignment:

As a general preparation urge that all class members come prepared to discuss the need of modern-day revelation. In addition to this assignment, select two class members to present the topics, *Modern Revelation to be Expected* and *God's Latter-day Work has Commenced*.

Teacher's Closing Minute:

As a closing remark the teacher might say: "Let us fully sense the truthfulness of this statement by James, 'For as the body without the spirit is dead, so faith without works is dead also'."

LATTER-DAY REVELATION

Lesson 7. For Sunday, February 21, 1937

Text:

Department, *The Instructor*, July, 1936.

Gospel Restoration Themes, Lesson 7; see also Lessons 27 and 28, *Missionary Training*

Objective:

Modern times demand modern prophets; scripture should be open to current revelation.

Suggested Method Outline:

The whole structure of Mormonism rests upon the claim that Joseph Smith had divine communication, and that he was led by God in the establishment of the Church. No subject, therefore, is more vital in presenting the gospel to those who have not accepted it than that of latter-day revelation. The subject matter of this lesson may be divided into two parts as follows:

- I. *Modern Revelation to be Expected*. Following the material outline of the lesson, this topic could be presented as a ten-minute talk by a well prepared class member, the scripture aspect of the subject being emphasized. After his presentation the teacher could extend the scope of the lesson by presenting this problem: Just how would you present the subject, "Need of Latter-day Revelation," to a person who does not take seriously so-called proof from the scriptures? Such persons are found in the missionary field.

- II. *God's Latter-day Work has Commenced*. Following the lesson as outlined, the topic could be presented as a short talk by a class member. As an appropriate conclusion the class member might outline the answer to the question, "How may we carry on the work so well commenced?" Then under the leadership of the teacher, others could be induced to answer this very important problem.

Assignment:

As an assignment suggest that the class members search their libraries for family records, thus attempting to become familiar with their own genealogy. Also suggest that they determine how much temple work has been done for their various family lines. As a special assignment select class members to present the following topics next Sunday: *The Mercy and Justice of God as Applied to Salvation for the Dead* and *Work of Redemption Beyond the Veil*.

Teacher's Closing Minute:

As a closing word the teacher might say: "Let us all be so forward-looking and progressive in our lives that we shall be anxious and willing to follow our true prophets."

Sunday, February 28, 1937

Open Sunday



GOSPEL MESSAGES



COURSE C—THE PROBLEMS OF LATTER-DAY SAINT YOUTH

For Priests and Young Men and Women of 17 and 18 Years of Age

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

LESSONS FOR FEBRUARY

CONCERT RECITATION

(I Corinthians, chapter 13, verse 13)

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

CHRISTIAN CHARACTER

Lesson 5. For February 7, 1937

Problem:

What Ideals Extolled by Christ Should Influence Me?

Text:

Lesson Quarterly, Lesson 5.

References:

Milton Bennion, *Moral Teachings of the New Testament*; Chapter V, General and Typical Standards; Chapter X, The Relation of Thought to Action; Chapter XIII, Love—The First Great Commandment; and Chapter XX, Moral Courage.

Inge, *Christian Ethics and Modern Problems*, Chapter II, The Ethics of the New Testament;

I Corinthians, Chapter XIII.

Objective:

(a) To reveal the God-like attributes of the real Christian and (b) to show the real sins of hypocrisy, hard-heartedness, and worldliness.

Methodology:

1. Considerable time should be spent in socialized recitation. The following questions are merely suggestive:

* (a) How did Jesus reveal the character and nature of God the Father? Retell incidents in which Christ challenged the narrow mores and folkways of his day, as the story of the Good Samaritan, Luke 10; the denunciation of Pharisees, Mark 7 and Luke 6; the sinning woman, Luke 7, etc. (See Bennion, Chapter XX.)

* (b) What is the kernel of the teachings of Jesus?

* (c) Why does Jesus abhor (1) hypocrisy; (2) hard-heartedness; and (3) worldliness?

* (d) What evidence do we see round about us of these three sins? What is the remedy in each instance?

* (e) Why should a Mormon keep "unspotted from the sins of the world?" What are these?

2. Some student should prepare to read aloud I Corinthians 13:1-13; (substituting love for charity, commonly conceded to be the better translation.)

3. Consider the two questions in the Lesson Quarterly:

(1) How may you demonstrate the God-like attribute of love?

(2) How can you demonstrate love in your actual life situations? Consider the case of Anthony W. Ivins and others.

4. Engage in "community singing." See songs below. Where possible, have the chorister use these songs in opening and closing exercises, for sacramental music, and for song practice. Read the words when it is impossible to sing the selections.

Enrichment Materials:

1. Scriptures—passages revealing the true character of Jesus (contrast and compare various accounts of the same incidents).

2. Songs (see note above).

No. 115. How Great the Wisdom and the Love (excellent sacramental music).

No. 45. In Remembrance of Thy Suffering.

No. 35. Sweet is the Work.

No. 37. Sowing.

No. 46. Love at Home.

No. 48. Scatter Seeds of Kindness.

No. 67. Angry Words! Oh, Let Them Never.

MORMONISM AND EDUCATION

Lesson 6. For February 14, 1937

Problem:

How Much and What Type of Education Does My Church Sponsor?

Text:

Lesson Quarterly, Lesson 6.

References:

Harris, "Attitude of Latter-day Saints Toward Education," *Deseret News*, December 21, 1931. (Church Supplement)

— — —
*Advanced assignments.

Forsyth, "B. Y. U. Graduates Surpass Parents in Church Record," *Deseret News*, October 13, 1934. (Church Supplement)

Wahlquist, "Relation of the State to Religious Education," *Deseret News*, February 10, 1934. (Church Supplement)

L. L. Bennion, *What About Religion?* Chapter Sixteen, Y. W. M. I. A., 1934.

Objective:

To see the Church as an educational institution, giving opportunities for types of training neglected elsewhere.

Methodology:

1. Use the questions (see Lesson Quarterly) as the basis for a socialized recitation. Note that No. 5 calls for an advanced assignment. Several lists should be placed on the blackboard during previous discussions.

*2. Discuss early church leaders as examples of "educated persons"—Joseph Smith, Brigham Young, Orson Pratt, etc.

*3. Why do you regard Karl G. Maeser as an outstanding educator? (See his *Fire-side and School*).

*4. Advantages of continuing in school: high school and college (make lists on blackboard).

*5. Emphasize the value of attendance at L. D. S. Seminaries and Institutes.

Enrichment Materials:

1. Pictures of Church schools, seminaries, and institutes. See various issues of *The Improvement Era*.

2. Excerpts of Sermons at funeral of Anthony W. Ivins.

(a) President Franklin S. Harris said: "Of all men, despite his lack of formal educational training, I found that he knew the most about what I was attempting to teach to my students. . . .

"In our little parties (in Mexico) of young people. . . .he knew more birds, always knew more flowers than anyone else. If a question arose as to a literary passage, he would go into his well stocked library and read us the passage."—(Salt Lake Tribune, September 28, 1934.)

(b) President E. G. Peterson said: "We knew him as a sound thinker, a scholar at heart, whose methods of reasoning were those of all good intellectuals. . . .He had a profound respect for science. . . . He once said that scientists could not make discoveries too fast to suit him. These discoveries, evidences of man's conquest of the earth, he compounded into his vast and rich understanding."—(Salt Lake Tribune, September 28, 1934.)

"He loved justice with a deep and abiding joy. As he loved truth, he despised evil. His life was a fight against evil. . . .None

of us will ever know a more righteous man."—(Deseret News, September 27, 1934.)

3. Characteristics of the Ideally Educated Person:

1. He is physically fit.
2. He lives near the maximum of his efficiency.
3. He has a body which is the ready servant of his will.
4. He is capable of earning for himself.
5. He is constantly doing his work better and better through study.
6. He knows about the human factors of the situations of which he is a part.
7. He regards other persons as having the same rights as himself.
8. His social interests are constantly widening.
9. He keeps old friends and makes new ones.
10. He is indignant at social wrongs.
11. He is a suitable life-partner for another, or becoming so.
12. He is tolerant of opinions different from his own.
13. He has good will toward all sorts and conditions of people.
14. He gives wisely of himself and his means.
15. He stands for the welfare of the larger group in the clash of human interests.
16. He holds existing social arrangements to be improvable.
17. His loyalty extends beyond family and friends to good causes.
18. He is self-controlled without being inert, and active without being nervous.
19. He loves nature.
20. He prizes the creative more than the possessive.
21. His intellectual horizon is constantly expanding.
22. His opinions are based on evidence, not on emotional attitudes.
23. He is careful in expressing judgments.
24. He is good company to himself.
25. His is a happy life.
26. He can enjoy a vacation.
27. He prefers that useful articles be also aesthetic.
28. He has the courage to do right against odds.
29. He feels at ease in the presence of those greater than himself.
30. He can make something with his hands.
31. He is democratic in his attitudes.
32. He can play with children and have a truly fine time.
33. He senses his kinship with all men and with the Reality of which they are an express part.—H. H. Horne,

*Advanced assignment for special report.

This New Education, New York, Abingdon, 1931, pp. 126-136.

What is the role of religion in producing the "ideally educated person?" Would attendance at seminary help?

MORMONISM AND VOCATIONAL SERVICE

Lesson 7. For February 21, 1937

Problem:

What Attitude Should Latter-day Saint Youth Take Towards Vocational Pursuits?

Text:

Lesson Quarterly, Lesson 7.

References:

Milton Bennion, *Moral Teachings of the New Testament*, Chapter XXIV, Industry. Joseph F. Smith, *Gospel Doctrine*, Chapter XIX, Education and Industrial Pursuits.

Beeley, Youth in an Aging World, *Salt Lake Tribune*, June 7, 1936.

Walker, Popular Exodus in Utah, *Salt Lake Tribune*, June 7, 1936.

Walker, Population Problems in Utah, *Salt Lake Tribune*, May 31, 1936.

Objective:

To start Latter-day Saint youth to work planning careers consistent with Latter-day Saint principles.

Note:

If this lesson is well taught, the class members will likely bring their personal problems to the teacher for solution. The teacher should realize that "enlightenment" is the only safe basis for guidance. It is impossible to pigeon-hole individuals. Furthermore, every individual should be left with his "free agency." The teacher should consult such authoritative books as:

Koos and Kefauver, *Guidance in Secondary Schools*.

Jones, *Principles of Guidance*.

Edgerton, *Vocational Guidance and Counseling*.

Myers, *The Problem of Vocational Guidance*.

Proctor, *Educational and Vocational Guidance*.

(Consult the public and school librarians.)

Methodology:

1. No personal problems should be discussed before the class, unless the students put their own questions! Students should be encouraged to examine the personal questions in the lesson Quarterly and to consult the instructor and others for advice and counsel.

2. Have special reports on the N. Y. A. (National Youth Administration), the C. C. C. (Civilian's Conservation Corps), and comparable youth movements in other countries.

3. Have a special report on the attributes of a good vocation. See the books above.

4. Discuss such questions as the following:
 - a. Is manual labor dignified?
 - b. Are the professions overcrowded?
 - c. Is there any evidence that "pastures are greener" in other states?
 - d. What occupations are approved by the Church?
 - e. When should youth plan for the future?
 - f. When should vocational choices be made?
 - g. When should the "mission" come?
 - h. Does a "mission" have any guidance value?

Enrichment Materials:

1. Rules for getting a Job:

Ralph R. Wulf, senior placement assistant at Yale University, recently gave 10 rules for getting a job:

1. Find out what you want to do.
2. Study yourself. What have you to offer an employer?
3. Study your market. The places where you are likely to find jobs.
4. Prepare the story of your experience and your capabilities carefully.
5. Find out all you can about your prospective employer and his business.
6. Wear suitable clothes.
7. Be well groomed.
8. Avoid Mondays, Saturdays, and days after holidays.
9. Look alive.
10. Have something to say. Say it. Stop talking (20 minute limit for the interview).
2. Poetry: (Have some students memorize and recite these selections.)

a. "I Can't."

I Can't lacks in nerve; he's too faint of heart,
To pitch in like a man and do his part;
He's none of the spirit that fights and wins,
He admits he is beaten before he begins.

I Can't see a mountain what bolder eyes
Recognize as mole hills; ambition dies
And leaves him complaining in helpless wrath
When the first obstacle blocks his path.

I Can't has a notion, that, out of spite,
He is being cheated of what's his right.
The men who succeed by hard work and
pluck
He envies, and sneers at as "Fools for Luck."

I Can't is a loafer who won't admit
That his life's the mess he made of it
The treasure that's sparkling beneath his eye
He thinks he can't reach and won't even try.

— — —
*Advanced assignments.

I Can't has a feeling the world's in debt
To him for a living he's failed to get;
But, given a chance to collect he'll ran't.
About past failures, and whine, "I Can't."

b. "I Will"

"I Will" has a spirit that nothing daunts
Once he gets his eye on the thing he wants
He rolls up his sleeves, and he pitches in,
With a splendid zeal that is bound to win.

"I Will" never hesitates lest he fail.
In his heart he's sure that he will prevail.
No mountain can halt him, however high,
There's no task so hard but he'll have a try.

"I Will" sets his teeth when things start off
wrong,

He just grins, and mutters "This can't last
long.

I'll take a fresh start; and Adversity
Will be going some if it catches me."

"I Will" has a punch hid in either hand;
He has training, strength, and heaps of sand;

He swings his hard fists in the world's grim
face,
And he bangs away till the world gives
place.

"I Will" understands in his own strength lies,
The one chance he'll get at the things men
prize.

Discouragement, failure—nothing can chill,
The stout heart of him, who declares, "I
Will."

c.

"Business is business"—but he's a fool
Whose business has grown to smother
His faith in men and the Golden Rule,
His love for a friend and brother."

Sunday, February 28, 1937
Open Sunday

Although this exact date may not coincide with the Stake Conference, one period is set aside as an open Sunday for such events.

SECRETARIES

(Continued from page 549)

If you have not received your pad for 1937, apply at once to the stake or mission secretary.

The pad consists of 14 sets, 2 being allowed for spoilage. Additional sets can be obtained from the stake secretary but he should charge something for them just to discipline you for not taking care of your adequate supply.

Adopt the efficient practice of filling out each week's section of the monthly report each week. Then at the end of the month, the report is completed quickly and easily and ready for the signatures of the responsible officers. Promptly upon being signed

the original and duplicate should be sent to the Stake Secretary.

All originals are forwarded to the General Board where the reports received from the individual Sunday Schools each month are used for statistical research and study. Many major studies of great significance have been made from these reports this year.

Hence, the importance of the point we have stressed many times in the past; make your report tell the truth, the whole truth and nothing but the truth. Report the facts no matter how unpleasant or unfavorable they may be.

Also please report promptly each month and every month.

HOW OLD ARE THE OLDEST EXISTING MANUSCRIPTS OF THE BIBLE?

By a manuscript of the Bible is meant a written copy of it which preserved it until the invention of printing. The oldest existing manuscript of the entire Old Testament in Hebrew is the St. Petersburg Codex which dates 1009 A. D. Manuscript portions of the Old Testament have been discovered which date from 820-850 A.D. The oldest known Biblical manuscript is a papyrus at Leiden containing a Hebrew text of the Decalogue from the second or third century A.D. The principal manuscripts of the New Testament or portions of it date from the fourth, fifth and sixth centuries. Several fragments of the New Testament written on papyrus have been found, two at least of which are assigned to the third century. There is no original or "autograph" manuscript of any portion of the Bible known to be in existence.—N. C. J. C. News Service.



OLD TESTAMENT

COURSE B—FIRST QUARTER—LOVE, COURTSHIP AND MARRIAGE IN ANCIENT ISRAEL
For Ordained Teachers and Other Boys' and Girls
15 and 16 Years of Age

General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION

For February, 1937

"We need not power nor splendor,
Wide halls or lordly dome;
The good, the true, the tender—
These form the wealth of home."
—S. J. Hale.

OTHER INTERESTING BIBLE MARRIAGES

Lesson 5. For February 7, 1936

Text:

Quarterly, Lesson 5.

Objective:

Nothing else is so important to young people as a knowledge of purity in their lives. What young man or woman could share the home and love of another with a sense of impurity following them like a shadow?

Supplementary References:

Genesis, Chapters 37, 39, 40; *The Way of a Man and a Maid*, Chapter 4; *Land and Leaders of Israel*, Chapters 78-80; *Story of the Old Testament* (Present Seminary Text); Chapter 23, *Problems of Youth*, (Good stories and poems); Marden, *Pushing to the Front*, Chapter 49.

Suggestive Lesson Outline:

- I. One of the greatest lessons from Joseph's experience is his perseverance, his courage to keep trying when everything went dead wrong. He was sold into slavery and became the head of his master's house; he was thrown into prison and was promoted to the office of warden. From there he was transferred to a palace. No power could keep him down. What a prize for Asenath. Why not all be Josephs?
- II. The story of Joseph is a challenge to modern youth. This is not an altogether easy day in which to live. It is a day fraught with temptations and with dangers. But for that very reason, it is a great day. It is a day of tremendous opportunities.

It is the privilege of Mormon youth to lift the load and not drag it down. It is the glorious part of making life clean and sane and wholesome. It is the part of standing loyally by their ideals and not striking their flags to the gods of the coarse and vulgar.

To do this requires courage. They have to stand against custom. They have to refuse to do what it seems that the crowd is doing. That is never easy. It is always hard to stand alone. It is always hard to travel a road that is different from that trodden by the feet of the multitude.

Joseph, our ancestor, won the good fight and we have great faith that our youth of today will win through obedience to God's plan of salvation.

- III. Some knowledge of Egypt and the habits and customs of its people is important for this story. Go to an encyclopedia or ancient history for help, if you do not already know. Refer to the geography.

Enrichment Suggestions:

Even from the body's purity the mind receives a sympathetic aid.—Thompson.

My strength is as the strength of ten because my heart is pure.—Tennyson.

"Impurity weakens, impairs, and pollutes. It weakens mind and body. It impairs the health. It pollutes not only the thoughts, but the conduct as well. Purity is power, impurity is weakness, degeneracy."—Marden.

In Bible times lepers were banished from society. Even at a distance when others were approaching, they were required to cry, "Unclean, unclean." Immoral lepers often mingle with the pure and unsuspecting. You must watch your way.

When King David was broken in health and spirit because of his immoral act, he pathetically pleaded, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me."—*Psalms* 51:9-10. How much better if David's heart had remained like Joseph's, clean and pure to the end. While we may be forgiven for our sins, we may save ourselves many vain regrets and much sorrow.

A noted pugilist unexpectedly failed in a fight for championship. Some people said it was a "fake", he "threw the fight." Others who knew said, "It is the result of an impure life."

So in life's battle purity insures confidence in one's self and his companion. Be as Joseph and Asenath if you would be happy. Joseph was in a foreign land among strangers but he remained true to his ideals.

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

—H. A. Walters.

Thou must be true to thyself,

If thou the truth wouldst teach;

Thy soul must overflow, if thou

Another's soul would reach!

It needs the overflow of heart

To give the lips full speech.

—Horatio Bonar.

"Can a fig tree. . . bear olive berries? Or a vine, figs? So can no fountain both yield salt water and fresh."—James 3:12.

BEAUTIFUL INCIDENTS ALONG THE WAY

Lesson 6. For February 14, 1937

Text:

Lesson Quarterly, No. 6.

Objective:

In the training of every man who would attain to the highest type of human life, and to the greatest possible power to influence other lives for good, intellectual power and high moral development must be crowned by spirituality.

Supplementary References:

Exodus, Chapters 1-3; Judges, Chap. 11; *Land and Leaders of Israel*, Chap. 19; *Pushing to the Front*, Chap. 18.

Suggested Topics for Talks:

1. The Sources of Moses' education.
2. What influence did his mother have on his life?
 - (a) Great importance of the earliest years.
 - (b) The blessing of a religious mother.
 - (c) Her courage, faith and originality in saving Moses.
3. The place of chivalry and deference to women today.
4. The marks of greatness in Moses.

Suggestive Lesson Outline:

- I. Moses' personality and individual qualities are prominent. Perhaps the things that appeal most to young people are his physical strength, his loyalty to his people, for he remained true to them in spite of his princely training; and finally, his

courage and chivalry in dealing with the selfish shepherds at the well.

- II. Certain it is that today *chivalry* and *politeness* are the marks of a gentleman and win many a favor for the ones who possess them.

- III. From Egypt to Midian.

To pass, within a few short weeks, from the shaded orchards and sumptuous banquets of Egypt to the precarious wells, the sand storms, the dates and coarse bread of the desert was a transformation few would welcome. Moses, who had known the touch of fine linen, must now wear the coarse hair-cloth of the herdsman.

- IV. He might have married into the royal or priestly families of Egypt, but now he is glad to take for his bride a sun-burnt maiden from the sheep-folds, whose talk ranges chiefly over the commonplace topics of wool, dairy work and primitive ovens for baking bread.

- V. But this girl is a common descendant with Moses of Abraham and they share in common the great spiritual ideals of Israel. She can share his spiritual life and strengthen him in the great task that lies ahead.

- VI. A knowledge of Egyptian and Bedowin life and customs will enrich the lesson material. Try to see the forbidding deserts, the well, the shepherds and shepherdesses with their small flocks of scrubby sheep. Secure pictures. They always enrich the lesson.

Enrichment Suggestions:

An English gentleman was traveling in Italy. He happened to meet a regiment of soldiers returning from parade. By accident a young captain missed his footing and fell in the gutter. People all around stopped and laughed. The English stranger with sober face picked up the captain's hat and helped him to his feet. The young officer thanked him and hurried away.

Later the incident was told to the colonel, and then to the general in command. When the Englishman returned to his hotel he found an officer waiting who invited him to dine with the general. When he left the city he was supplied with letters of introduction to the best people in the nation. His entire tour of Europe was made pleasant by a simple little act of courtesy.

"It was only a glad 'Good-morning,'

As she passed along the way,

But it spread the morning's glory

Over the livelong day."

"Our homes are cheerier for her sake,
Our door-yards brighter blooming,
And all about the social air
Is sweeter for her coming."

Conduct is three fourths of life.—Matthew Arnold.

With hat in hand, one gets on in the world.—German Proverb.

"Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owing them; they solicit him to enter and possess."—Emerson.

A fine manner more than compensates for all the defects of nature. The most fascinating person is always the one of most winning manners, not the one of greatest physical beauty.

"Mirabeau was one of the ugliest men in France. It was said he had the face of a tiger pitted by small-pox; but the charm of his manner was almost irresistible."

Cowper said, "A modest, sensible, and well-bred man would not insult me, and no other can."

Every boy and every girl has the power to be charming and lovable by cultivating wholesome attitudes and manners. The homeliest in physical appearance may even be the most popular—the most desirable companions.

RUTH AND BOAZ

Lesson 7. For February 21, 1937

Text:

Lesson Quarterly, No. 7.

Lesson Key:

If more women were like Ruth in courage, in constancy, in quiet, maidenly modesty, in resolution and decision, in faith and piety, and more men were like Boaz, just, chaste, honorable, kind and believing, our world would be a far better world; and if, when men came to choose their wives, they would take Ruth for a model, and women, when they choose husbands, would take Boaz for a model, we should hear less of unhappy marriages, and homes wrecked and devastated by sin, selfishness, and passion.

Supplementary References:

The Way of a Man and a Maid, Chap. 2; *Women of the Bible*, Chap. 7; *Land and Leaders of Israel*, Chap. 37; *The Story of the Old Testament*, Chap. 61; L. J. Muir, *Flashes from the Eternal Semaphore*, pp. 67-95.

Suggestions for Teaching:

Nothing can substitute in this lesson for the effective reading or telling of the Biblical account of Ruth. The manners and customs of those days need to be understood. . . . the right to redeem land when once lost. . . . the responsibility to the widow of the nearest kin. . . . the sealing of contracts by the transfer of a shoe in the presence of witnesses. These background incidents are, however, but incidental to the beautiful story of love,

faith, and fidelity between the characters of the story. This story has rightly been called the most beautiful love story in all literature. The great spiritual qualities depicted here need to be glorified for the youth of our own day. They need to feel that much of what they see and hear in the movies and press is cheap, vulgar and worthless by comparison.

Enrichment Material:

The lesson in the Quarterly is so full that little more is needed. The following material may give a helpful emphasis.

A successful merchant retired and left a thriving business to his newly married son. Within three years the young man was bankrupt. When some one asked why the son had failed, the father replied, "When I first commenced business my wife and I lived on porridge. As business increased we had better food, and when we could afford it we had a chicken. But, you see, Johnny commenced with the chicken."

So all successful families practice economy and thrift. The happiest even now are those who live simple lives as did Boaz and Ruth. Frank Crane says, "The people of the world may be divided into two classes, those who find their happiness in the usual and those who find their happiness in the unusual. The first as a rule are healthy, contented, helpful, and optimistic. The second as a rule morbid, restless, pessimistic, and nuisances to all around them."

"We need not power nor splendor,

Wide halls or lordly dome;

The good, the true, the tender—

These form the wealth of home."

—S. J. Hale.

Boaz and Ruth had been clean and fine in their lives. "All the people of the city know that thou art a virtuous woman," Boaz said to Ruth. He would have no other kind. Nor would you, and the standard must be the same for boys and girls now just as it was with Boaz and Ruth.

"I turned an ancient poet's book,

And found upon a page:

'Stone walls do not a prison make,

Nor iron bars a cage.'

"Yes, that is true, and something more;

You'll find where'er you roam,

That marble floors and gilded walls

Can never make a home.

"But every home where love abides

And friendship is its guest,

Is surely home, and home, sweet home,

For there the heart can rest."

—Henry Van Dyke.

Sunday, February 28, 1937

Open Sunday

BOOK OF MORMON



COURSE A—For Deacons and Other Boys and Girls 12, 13 and 14 Years of Age
General Board Committee: T. Albert Hooper, Chairman and Junius R. Tribe

CONCERT RECITATION

For February, 1937

(I Nephi 7:12)

"The Lord is able to do all things according to His will, for the children of men, if it so be that they exercise faith in Him."

LESSONS FOR FEBRUARY, 1937

Ultimate Objective:

All of the lessons for February and March have been planned to fulfill one ultimate objective, which is to furnish activities that will develop ideals of service to family and even larger groups.

Activities:

Appeal will be made through a number of different activity interests, and not all of these, of course, will relate closely to the ultimate objective. In fact, let the teacher mask the didactic trend of lessons behind the interest of activities, and the children will ultimately find the moral and express it as a generalization arrived at by themselves.

This may often prove superior to moralizing by the teacher, for, after all, it is student growth that we want, and activity means growth. It is only in growth that we justify the time spent in lesson learning.

Specific Activities:

It is hoped that the first month's activity program has stimulated the imagination. If the teacher has realized the advantages which a new leader has with children, some of the members of the class at least, will have discovered in themselves new interests and abilities. Some may have found that they like to read before the class; others that they like to do research, or draw maps, or make date lines. Several may like to give reports. One may like to represent a lawyer before the Supreme Court, see Lesson 9. Assignments may be made as far ahead as any student shows interest in a particular activity. (See Outline of Activities on the inside cover of the lesson bulletin.) Perhaps the difficulty of an activity program is that pupils sometimes neglect preparation for it until they become panicky, and detest rather than enjoy appearing before the class. Such pupils may have already responded, with a defense, to your attempt to assign them activities. They

"cannot read orally," or they "think it is silly to draw pictures," or frankly, they "do not want to come to Sunday School to study after going to school all week." If there are such pupils—and certainly there are (some of them may have stopped coming!)—the teacher must go to them privately and assure them that they do not know how much pleasure one may get from appearing in a number with even slight preparation, but that they will never be asked to do anything before the class unless they volunteer for it, that facing the class in an untried activity might well prove embarrassing to any one, and especially that they do not need to stay away because they are not prepared. There is a generous number of activities outlined, and even if you should run out, more can be coined which some one will be pleased to take part in and save the day.

Activities, in any event, should not all be oral reading or display of preparation before the class. Silent partaking of the spirit of a picture or even of the theme music is adequate exercise for the cultivation of love for fine art, and finds its justification in daily living.

Activity Outline:

A schematic outline of the principal activities for all the lessons will be found on the inside cover of the lesson bulletin. Activities are arranged in columns under the headings: Retold Stories, Interpretations, Talks, Art, Music, Drama, Research; so that pupils may anticipate activities which suggest advance preparation that will be interesting to them, several Sundays in advance.

Contest:

The award of a certain number of points for research activities, particularly, may be utilized as an incentive for advance preparation. Our class contest was first thought of as an interesting motivation for the quarterly review, or indeed as a substitute for it. Contests are common today, in a world in which some people have leisure forced upon them. It is said that if a teacher wants a thing done she should give it to the busy pupil. She *should* not give it to the busy pupil, but she may have to. The challenge remains, however, to all, and it is hoped that many pupils will find in the columns of our visual outline, activities that they can anticipate with pleasure, and that the teacher will confer with any of them as to their particular in-

terests and help them to prepare. Class programs for which it is known that certain students have prepared in advance, have drawing power to bring up your class attendance.

An award of one point for each activity that does not require particular preparation, but an appearance before the class, is probably justified. A splendid number of points is indicated for some of the activities, and the teacher may decide on the number of points for other activities, and thus have an incentive for reading the lessons and other preparation. One point should be awarded for each reading of the lesson, indicated in the little squares printed at the end.

THE JOURNEY IN THE WILDERNESS

Lesson 5. For Sunday, February 7, 1937

Text: I Nephi, Chapters 16-17; Sunday School Lessons (Quarterly) No. 5.

Specific Objective:

"Checking up on Laman and Lemuel," is really a hint to check up on self.

Discussion or "Interpretation":

A determination of the question of whether Laman, the first-born, actually had a fair chance to become the leader of his brothers, is interesting for the method pursued. Placing a plus mark in the margin for each time that one of Lehi's sons takes advantage of his opportunities that lead to leadership, and a minus sign for each time that one of them "breaks training" or fails to serve the little community in an important emergency, thus losing the preparation every leader must have, furnishes a predictive index to Laman's chances if he should seize the leadership at some future time. It is clear, however, that Laman does not want the work of preparing for leadership. A leader must stretch forth his hand to take opportunities. And the only opportunities worth taking are the opportunities to serve.

The psychologist Carr points out that it is undoubtedly in a recognition of small advantages to be found at first, in serving other members of the family that ideals are first realized, and that out of a recognition of the advantages of cooperation in the family grows recognition of the personal advantages of learning to serve the larger group or community, but that if the family tie were ever finally abolished, if there were no more children to be served, men would lose most of the ethics of national and even individual conduct.

This discussion really foreshadows one main thread of development for both the months of February and March.

The other main theme of each of these lessons is that the miraculous is not the main factor in developing an ability to do right.

Check marks for each of the spiritual manifestations that Laman and Lemuel receive may be counted in emphasis of the fact that not even spiritual manifestations will take the place of receptivity for good thoughts and a resolution to do well whatever is entrusted to one as duty, or even as a privilege, to serve.

A typical activity: If the activity program outlined has not taken up the time, it may be that the teacher will be interested in the following: Teacher reads, beginning with Paragraph 3 of Chapter 17. Theme music begins near the close of this paragraph. It sounds as if Nephi were humming softly to himself, and as he works he thinks of the promised land ("Knowest thou the Land?" *Mignon*), paying not too much attention at first to the criticisms of his brethren, but as the music takes more and more hold on Laman and Lemuel and they point backward to Jerusalem, Nephi points forward to the promised land, and with the passionate sweep of the music, feeling that his brothers neither know nor care about the promised land, Nephi enters into his appeal to them, ending in a most tense situation.

THE PROMISED LAND

Lesson 6. For Sunday, February 14, 1937

Text: I Nephi, Chapters 18-19; Sunday School Lessons (Quarterly) No. 6.

Specific Objective:

"Checking again on Laman and Lemuel." The theme song, "Let us oft speak kind words to each other" gives a key to the hidden application.

Discussion or "Interpretation":

Are any of our actions entirely without effect on our parents' feelings? Besides the one-minute speeches for the affirmative and negative, have the passages marked with squares (for "square shooting" or "good" conduct), and triangles (for conduct that splits up the family and shifts responsibility, read by class members who have marked them.

The checking-up is this time really directed toward developing in the pupils a recognition of what respect for family means.

Activities:

See the lesson activities. The reading of the story about Chinese Village Records should be practiced, but very simple, and motivated by a desire to have every one "get the point," which is something more than merely to be exposed to a human phonograph record or even the radio.

The marked passages should also be read, and with the same feeling. When reading holds the attention and adds something to the feelings of the listeners, reading or telling the story may occasionally take up a considerable portion of the class time.

WHAT HAPPENED IN AMERICA AND IN JERUSALEM

Lesson 7. For Sunday, February 21, 1937

Text: II Nephi, Chapters 1-4; Sunday School Lessons (Quarterly) No. 7.

Specific Objectives:

To realize what a wonderful privilege Lehi's family had. To appreciate the fact that the welfare of nations and of civilization itself is not always identical with the welfare of our group. (Lehi's family and their descendants prospered in the New World, while

great but wicked Babylon forced upon the Jews her contribution to the future civilization of the whole earth. The Jews transmitted vital factors of the Babylonian culture though they came in contact with it almost entirely as slaves.)

To appreciate the mission of Joseph Smith in giving us the record of Lehi's family's experiences.

Activities:

If quieter theme music is desired, substitute "There's an unknown grave."

Fourth Sunday, February 28, 1937

Open Sunday

Electricity and the Christmas Pie

Mother, you seem to think that I
Am still your little romping toddler.
But father thinks I'm growing fast
To be a careful, skillful modeler.
I try to make things like he does,
As nearly as I can.
And he believes I'll soon be grown,
An active, helpful man.

Some men who talked with father said
The world now moves so fast,
The things we do today will soon
Be counted of the past;
That science does so much, they said,
To bring about simplicity,
That soon all movements will be made
With lightening electricity.

I hope we will not have to chew
And swallow with such haste
That though our food be rich and sweet,
We'll have no time to taste.
To prove that time is not yet here,
Please, mother, let me try—
A good-sized piece—or maybe two—
Of your nice Christmas Pie!

—Lula Greene Richards.



CHURCH HISTORY

For Boys and Girls, Ages 10 and 11
General Board Committee: Charles J. Ross, Chairman;
DeLore Nichols, and Ruth Wheelon

CONCERT RECITATION

Of a truth God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him.—Acts 10:34, 35.

LESSONS FOR FEBRUARY, 1937

OTHER TIES THAT BIND IN THE CHURCH

Lesson 5. For February 7, 1937

Who stands above the bishop in your ward? Who is directly above the president of your stake?

This may prove a good point of contact, if you need one for this lesson. From here your course will be to have the facts of the lesson given back to you by your pupils.

By the way, how many of the class have Quarterlies? How many of those who have the Quarterly study their lesson? This will be your hint to follow up your first efforts to get the necessary preparation on the part of the members of your class.

Did you adopt the suggestion made for the last lesson—to have some of your class correspond with members of the Church History class in some other State or country? If not, what was your reason? And if so, what success have you met with from the class and from those to whom the letters were sent.

In this lesson the objective is clear: To familiarize your class members with the general authorities of the Church.

Class Activities:

At the close of the lesson in the Quarterly you will find a list of questions to be asked the class. You will easily find others, such as:

What qualities do you think one should have, to be a leader? Can these qualities be acquired? When is the best time to begin cultivating them? What preparation may one make for positions of responsibility in the Church? To what extent are you trying to cultivate these traits of character?

It may be that the class, together, can get pictures of all the general authorities of the Church. If so, they may be shown at the time the men that are being considered. Let

those show the pictures who brought them to the class. This will give them something to do.

Also, it may be that some of your pupils have short biographical accounts of the men considered. Back files of the *Instructor* and of the *Improvement Era* will prove helpful here. And then there is Jensen's *Biographical Encyclopedia*, which contains sketches of some of the Church leaders. Make assignments of some of these to your pupils, if you feel the need of more material on the lesson. Of course, these assignments must have been made in advance.

Application:

The General Authorities are chosen by inspiration, and we should respect their authority and follow their example and advice.

In studying this lesson, the class will probably experience a better feeling for the general authorities of the Church. And that is something to be cultivated. For the closer one comes to these men, the more respect one has for them.

Don't neglect to read the next lesson now, so that you will be in a position to make the necessary assignments for the recitation. Remember, this will help to interest the class beforehand, and tend to make them look forward to the class period.

A CHAPTER ON NAMES

Lesson 6. For February 14, 1937

Your point of contact is suggested in the first question in the Quarterly—*What is your nickname, if you have one?* From this you may go on to the nickname of the Church, and thereafter to its true name.

The objective is this: To acquaint the class members with the significance of the true name of the Church to which they belong.

What assignments did you make for today? These may now be given. Or you may prefer to distribute them over the recitation. How, in general, do your pupils respond to special assignments? It may be that, if they fall down in any particular, they will need a little help from you. If this is the case, such help should be given at the time the assignment is made.

Class Activity:

You probably have started class activities by your questions thus far. Your pupils may want to know how many members there are in the Church. (There were only six to begin with, in 1830, but now there are about three quarters of a million.)

Have you glanced over the issues of the *Instructor* for May, June, and July, 1936, in search of songs that would be suitable for this course? These songs may be read aloud in the class by one of the members or, if you are in a room by yourself with the class, they may be sung. At any rate, it will pay you to seek for this special way of enriching your recitations.

One of your pupils may give the story of the organization of the Church in our dispensation. It will be found in the first volume of the *History of the Church*, pages 60-62. This is by the Prophet himself, and is therefore firsthand. It is always better to get matter firsthand than second or third hand. Teach your pupils that this is so.

How are you succeeding with your letter writing idea? Or did you take it up? This will give your class another source of activity.

The house in which the Church was organized is not now standing. It was a log structure, with an attic. There is, however, a frame house on the land where the organization was effected. You may have a picture of the place, or some member of the class may have one. If you can get such a picture, the class may be further interested in the recitation. Children love to use their eyes always.

If you have succeeded in inspiring your class with a love for the Church, you have gone far toward such application as can be made here.

There is no better time than now to read the next lesson, for the purpose of making such assignments as you care to make. See if you can drop a hint of the contents, so as to awaken the interest of your class in the next recitation.

YOUR SEAT IN THE CHURCH

Lesson 7. For February 21, 1937

Here the objective and the application are almost identical. As an objective you are to induce your pupils to pay tithing on whatever they earn. If they do that you have attained your aim and at the same time made an application of the idea in the lives of the class.

It may be, of course, that not many of your pupils have an opportunity to earn money. But if they do, they should pay tithing, no matter how small their earnings may be. It is not the amount, but the spirit, that counts in the matter of tithing.

Tithing should be paid to the bishop or the presiding elder in the ward or branch, not to just any one. The presiding officer is the agent of the Church in any branch of the Church.

The point of contact used in the Quarterly may serve to open the subject in the class. It touches something that is well known to the experience of the children—they have to pay for whatever they get.

Class Activity:

Ask one of the class to read the story of the widow's mite, in Mark, chapter 12, verses 41-44, and tell it to the class. A mite is one-seventh of a small brass coin which the ancient Jews used as money; perhaps the smallest of the coins. Yet Jesus said that the widow who put that amount into the treasury had nevertheless put in more than the rich had done. This story will show that the amount is insignificant compared with the intent and the sacrifice made.

Remember the list of questions at the end of the lesson in the Quarterly. There are many you will think of in addition. Is there a tithing office, or a storehouse, in your ward, which the children may picture as the place where some of the tithing produce goes to? If so, it may serve as something to point to in connection with tithing.

How are you faring with that correspondence course? Or didn't you try it? If you did, collect the best letters and exchange them with some other classes in Church History in your stake. If there are any letters that you think of as worthy the attention of the Church History committee on the General Board, will you send them in?

You will have subjects for two-and-a-half-minute talks in the following, at least two of which may serve to be given in the general assembly when your class shall be called upon to give them:

1. Why is it that we have to pay for what we use?
2. Tithing—its meaning to us.
3. What we can do with our money.
4. Ways in which we (the class) may earn money.
5. Two classes of service in the Church.
6. What the Church can do if every one pays tithing. Read the section on tithing. Doctrine and Covenants, section 119.

Now, again, is the best time to look over the lesson for the next Sunday, with a view to making the necessary assignments. Remember that class activity is your goal, and that the greatest class activity follows the best preparation on your part.

OUR MESSAGE TO THE WORLD

Lesson 8, for February 28, 1937

(To be printed in January issue)

ACTIVITIES DURING PRIESTHOOD PERIOD

In those wards where the younger children remain in the chapel during the Priesthood classes, the following suggestions may be adopted for project or activity work during that time.

You will find printed in the leaflet the pictures of the 26 presiding authorities of our Church. The names will not be printed in the leaflet, or Quarterly, but will be printed in the *Instructor*. The project for that Sunday may be to help the children learn to associate the names with the pictures of the men shown. Or if you do not wish to use the picture idea, assign each child to do a little research work regarding the life of some one of the authorities, taking two or three minutes to give the rest of the class some of the outstanding facts about his life. Inasmuch as the theme for the 1937 Conventions is "Guidance," stress may be placed on the fact that these men are able to guide us, if we will follow their counsel. Also, to take another viewpoint, find, if you can, what principle or philosophy of life influenced these wonderful men so that they attained such responsible and respectable positions. The students may like to play that they are the individual about whose life he was assigned to do the research

work, or any way that you think would be most effective in your own class.

For the lesson on the authorities in your own Stake and Ward, if a blackboard is available, you can draw a graph or plan on the board, placing the names, from the memory of the pupils, if possible, on the board. Or their pictures, if possible. Try to accomplish the task of having every child in your class capable of recognizing any person whose picture you show them, or state the name of any Stake, Ward or General Authority you call for. This will be splendid practice for them, and will furnish ample activity for these classes.

For the lesson Tithing, you might either use the time as a testimony meeting, allowing the children to give their own testimonies or repeat those of older people, having assigned this particular activity the week previous. Or you may tell them some faith-promoting instances which have come to your notice, or you may read to them President Lorenzo Snow's wonderful manifestation as given in detail in the Church Section of the *Deseret News* of January 20, 1934. The "News" has a limited supply of these issues, and may be obtained by sending 5c for a copy, direct to the *Deseret News*, Circulation Department. You will also find this material in the M. I. A. Adult Manual for this year (1936), under the Life of President Snow.

INDIAN CHIEF TESTIFIES TO VALUE OF CHRISTIANITY

By N. C. J. C. News Service

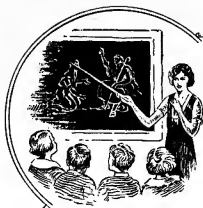
"In Christianity lies the real hope of American Indians for an improvement of their present condition," Chief Umpathuh, last sachem of the Mohicans, said in an address recently at Albany. The chief, a graduate of Carlisle University, 1902, and a potent advocate of Christianity for his race since his conversion spoke at a memorial celebration in Stockbridge, Mass., held coincident with the first national assembly of the Oxford Group. The chief's tribe once inhabited the region between Stockbridge and Albany.

Until there is a "change of heart," effected through embracing by Indians of the teachings of the Bible and Christ's Gospel, Chief Umpathuh says that most of the heavy expenditures by the federal government to educate members of that race will continue to be "wasted." Education in itself does not make an Indian better; in fact education makes him worse, unless it be buttressed by a firm belief in God and the message brought to man by the Savior, the chief told a correspondent.

"The Government means well," he said, "but if education of the soul does not go

along with education of the mind, the result for the Indian is disastrous. An educated Indian, without religion, is apt to be a bad Indian. I have seen enough among the various tribes to convince me that much of the government's present efforts in education—I am not speaking about health work—is a flat failure." Indians have a kind of religion, with a belief in a "happy hunting ground," continued the chief, but it offers them "no hope, no consolation," whereas Christianity does.

As a proof of the fruits of Christianity for Indians, the chief cited his tribe, now small in numbers but seventy-five per cent Christian and one hundred per cent American in complete citizenship. Its incidence in venereal, tubercular and other diseases, as checked by the State Health Department of Wisconsin, was only a fraction of that found among other tribes. The chief thinks that the various denominations, working in the mission field, preach so many different doctrines that the result is only to "confuse" the Indian. Of the 350,000 Indians now in the United States, less than 25 per cent are Christians, according to his estimate.



PRIMARY

NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age
General Board Committee: Frank K. Seegmiller,
Chairman; Lucy G. Sperry

LESSONS FOR FEBRUARY

CHRIST'S POWER OVER NATURE

Review Lesson No. 2—Stories 1-4, Unit I
For February 7, 1937

Print the Memory Gems for the January lessons on cards large enough for the whole group to see and read. Have the accompanying picture ready for use.

Present one card to the group. Let them read it together. What lesson does it recall? Have a child find the picture which illustrates it. With gem and picture before the class review the lesson emphasizing the high places which bring out the aim. The children may be able to recall also the song that correlates with this particular lesson.

In like manner review the other lessons remembering that the review offers a good opportunity to make further application of each lesson.

A STORY TOLD FROM A BOAT

Story 5. For February 14, 1937

Text:

Matthew 13: 1-23; Sunday School Lessons (Quarterly) Story 5.

References:

Hurlbut's, *Story of the Bible*, p. 564.
Paterson-Smyth, *People's Life of Christ*,
p. 233.

"*Bible and Church History Stories*," p. 89.
Talmage, "*Jesus the Christ*."

Objective:

To pay good attention to the truth, helps us to lead good lives.

Lesson Outline:

- I...The Crowds Follow Jesus.
- II. The Story—The Parable of the Sower.
 - a. The seed on the hard path
 - b. The seed in stony ground
 - c. The seed among thorns
 - d. The seed in good ground
- III. The Meaning of the Parable
 - a. Different types of attention
 - b. The seed is the word of God
 - c. The sower is the teacher

Lesson Facts:

This story aims to impress on its readers the great fact that the way we respond to the truth is what causes us to act as we do. Jesus was very anxious that all His listeners should pay good attention to the truth, then live it. In Palestine the sight of a sower on a field would be very common. The people would readily understand the story. Every teacher should study the story well so that she will see clearly its application to life. Talmage gives it very well.

Lesson Enrichments:

Music and Art:

Song "Sowing," D. S. S. Songs.

"My heart is God's Little Garden" Songs for Little Children—Smith, Part 2.

Picture. "The Sower," Nelson Set.

"Christ Teaching from a Boat," Bible and Church History Stories, p. 90.

Spoken Arts:

Memory Gem: "Whatsoever a man soweth, that shall he reap."

Guidance Hints:

No doubt the best way to guide people is through indirection. That is by letting each one make the application to himself. If this story is well told each child should think, "Well, did I pay good attention to what the teacher taught?" If he got the story, he will retain it. If he retains it, the meaning some day will come to him. Only then will it really influence his life. All children are sowers. Every kind word, every good thought uttered is a seed sown.

Point of Contact:

Just a little seed,
Very small indeed.
Put it in the ground,
In a little mound
And wait and see
What it will be.

After saying the above verse show the children various sized seeds. Name and discuss several as to name, size, how planted, what they will produce, etc. Bring out the fact that a single grain of wheat will produce forty kernels like itself. One little four-o'clock will produce a plant with hundreds of blossoms. However, in order to produce

so abundantly certain conditions of climate, soil, sun and water are necessary. Let the children freely discuss these points.

Application:

Who are the sowers in our lives? (Jesus, Teachers and Parents.) Who is the soil? (The Child.) What kinds of seeds must teachers sow? Only our seeds are words. How can you be good soil?

Directed Activities (Priesthood Period):

What an opportunity this lesson affords for a beautiful activity period. There isn't a Primary classroom in the church but what could be beautified by a flower box. With this activity coming in February you could transplant the little plants outside later if desirable. Let the children prepare the soil for the box and plant their own seeds. Individual boxes may be preferred.

THE TEN BRIDESMAIDS

Story 6. For February 21, 1937

Text:

Matt. 25:1-13; Sunday School Lessons (Quarterly) Story 6.

References:

Hurlbut, *Story of the Bible*, p. 633.
Talmage, *Jesus the Christ*.

Objective:

If we are thoughtful this will help make our lives successful and happy.

Lesson Outline:

- I. A Wedding Feast
 - a. Those who go
 - b. The good time they have
 - c. A wedding in the Holy Land
- II. The Wedding Procession
- III. The Bridesmaids
 - a. Five wise
 - b. Five foolish
 - c. Results to each

Lesson Facts:

Jesus desires us all to be ready to enjoy the best things of life. How true it is that those who prepare themselves do enjoy the good things of life as they come along. Jesus in this parable was thinking of His Second Coming. Those who live morally, who are reverent, and who perform acts of religion are the ready ones. They will be ready to welcome the Bridegroom, Jesus, when He comes again. The parable was aimed at the Jews. They were unwilling even to consider the teachings of Jesus. Like the five foolish virgins, they must take the consequences of their unpreparedness.

Lesson Enrichments:

Music and Art:

Song, "I Cannot Do Great Things", *Songs for Little People*, Danielson & Conant, p. 30.

Picture, "The Ten Virgins," *Nelson color-ed set*.

Spoken Arts:

Memory Gem:

Father, lead me day by day
To be thoughtful on my way.
Help me to remember well,
Everything my teachers tell.

Guidance Hints:

Religion is as broad as life. If the child properly grasps this story it will influence him to do all things well, and be punctual in so doing. The guidance ideal of Christ had constantly in it three activities, *think, work, pray*. This story should make children think about the daily duties of life.

Point of Contact:

Use the one in the leaflet or a similar experience you have had.

Application:

Do you know any one who is like these girls? I know a little boy who leaves something everywhere he goes. The other day he left his new cap at school. His mother sent him back for it, but can you guess what had happened? Yes, he was too late. It was gone. (Draw from the boys and girls things they can remember to do from day to day that will make our lives successful and happy.)

Directed Activities:

Cut or tear from paper the lamps that the ten bridesmaids carried. Talk first of the type of lamp it was and compare it with the kind we have now. Pictures of these lamps of course will help in the study of them before the activity.

THE GOOD SAMARITAN

Story 7. For February 28, 1937

Text:

Luke 10:25-37; Sunday School Lessons (Quarterly) Story 7.

References:

Hurlbut, *Story of the Bible*, p. 602.
Paterson-Smyth, *People's Life of Christ*, p. 360.

Bible and Church History Stories, p. 92.

Talmage, *Jesus, the Christ*.

Objective:

The truly good are always helpful, no matter who the needy one is.

Lesson Outline:

- I. The conversation
 - a. The Lawyer's question
 - b. Jesus' answer
 - c. The question—Who is my neighbor?
- II. The Parable
 - a. The Road from Jerusalem to Jericho
 - b. The thieves
 - c. The passers-by
 1. The priest
 2. The Levite
 3. The Samaritan
- III. The Conversation Resumed

- a. Jesus' question to the lawyer
- b. His answer
- c. Jesus' advice to the lawyer

Lesson Facts:

It is very important that teachers get well the setting of this story. Jesus had left Galilee for good. He was on His way to Perea, that country east of Jordan. On His way He would have to take the road from Jerusalem to Jericho. This road had a very bad reputation among the Jewish people. It ran through the mountains. It was dry, barren, rocky and steep. In the short distance of about fifteen miles the road descended nearly four thousand feet. Very few people lived along it. From behind the rocks robbers often came out to attack the traveler. Jesus may have been warned not to take that road. This warning would suggest in answer to the lawyer's question just such a story.

Lesson Enrichments:**Music and Art:****Songs:**

1. "Little Lispers," *Primary Song Book*.
2. "Let's Be Kind to One Another," *D. S.*

S. Songs.

3. "Two Little Hands," *Songs for the Children*, W. W. Gilchrist.

Picture:

"The Good Samaritan," *Nelson Set*.

Spoken Arts:**Memory Gem:**

"Thou shalt love thy neighbor as thyself."
(Have some child learn the following for enrichment.)

"To do to others as I would
That they should do to me
Will make me always kind and good
As children ought to be."

Directed Activities:

Have the children or teachers bring some old magazines to Sunday School. Find pictures in these magazines to enrich this lesson of people we should consider as our neighbors and treat them as such. For example: each child could have pasted on his large sheet, a sick child, a cripple or invalid, a very old or helpless person, a foreign child, etc. This can be used later as a splendid review for this lesson.

Guidance Hints:

The application of this lesson to the life of the pupil is readily seen. "Think, work, pray." In it just naturally is breathed the idea of always being helpful. If somebody is really in need, no matter what his race or color, the good person puts himself to work then and there to help the one in distress.

Point of Contact:

If some one should ask you, "Who is your neighbor?" what would you answer? Tell me about your neighbors. What do they do for you? What do you do for them? Jesus said, "Thou shalt love thy neighbor as thyself." He also tells us a beautiful story about our neighbors, but He doesn't call our neighbors just the people who live by us. When I get through telling you this wonderful story I am going to see if you can tell me whom we should consider our neighbors.

Application:

Now can you name some who are our neighbors. How should we treat them? (Teachers, apply this to your own locality. For example: the crippled boy at school; the old lady around the corner; the foreign boy in school.

CHRISTMAS STOCKINGS

Effie Lloyd Lancaster

The moon peeped through a window pane,
One cold and frosty night,
And laughed aloud at what it saw
In the flickering candle light.

Four little stockings by the fireplace hung
In a way that was funny to see,
All up and down, and down and up,
And holes at the toe and knee.

Four little pairs of eager hands
Had hung the stockings with care,
Praying that Santa would visit them
Leaving presents and goodies there.

- They were sorely afraid he might pass them by,
Their house was so plain and wee;
But their hearts were warm with hope
And their faith a joy to see.

The moon laughed aloud, it knew full well,
Four stockings would groan and plead,
For kindly souls with thoughts of God
Would bring joy to those in need.



KINDERGARTEN DEPARTMENT



BOOK OF MORMON

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman;

Inez Witbeck, Marie Fox Felt

LESSONS FOR FEBRUARY

SPECIAL REVIEW PERIOD

Lesson 113. For Sunday, February 7, 1937

Our stories for this year come in consecutive order. For this reason, character continuity makes the review more interesting.

Let us conduct this review in the form of a program. Margaret and Jane may sing the new song we have just learned. ("What Can I Do," p. 33, *Kindergarten Primary Songs*, by Frances K. Taylor.) Richard will say our little memory gem, "Little knees should lowly bend," etc.

On the first Sunday that we began to learn about Lehi, Jay made a very good picture of Lehi and his family, traveling away from Jerusalem, on their camels. He will tell us about it now. Julia's picture was of the beautiful valley where Heavenly Father led them. We will hear from her.

Together let us play and sing our song in which Lehi and his family prepare to travel.

Jimmie will now tell us about his picture (Lehi asleep on his bed hears the voice of our Heavenly Father). Carol's picture is different. (Nephi returns with precious book under his arm.)

Joe's picture shows other people with Lehi. Perhaps he will tell us who they are, where they came from and why they are here. (Picture of Lehi meeting Ishmael and his family.)

Nephi was the most favored of all the sons. Heavenly Father permitted him to see what would happen years after. Sister group have made a moving picture machine showing us what Nephi saw. They will tell us about their pictures.

GOD'S GIFT TO GUIDE

Lesson 115. For Sunday, February 14, 1937

Text:

I Nephi, chap. 16:8-13; *Life Lessons For Little Ones*, Third Year.

Objective:

When we seek to obey God's commandments, He helps us to do so.

1. Placing of Wraps.

(Either on hooks or chair provided for the purpose.)

2. Song.

"Jesus Wants Me For a Sunbeam," No. 211, *Deseret S. S. Song Book*.

3. Prayer Song.

"Song of Prayer," p. 15, *Kindergarten and Primary Songs*, Frances K. Taylor.

4. Prayer.

By a little child.

(In our little prayer song we have just said to Heavenly Father "In our work and in our play, help us all to do Thy will." He has told us to meet at Sunday School often and while here to pray to him, to say "thank you" for the blessings he gives us. Today Jimmie is going to say our little prayer, with a voice loud enough so that all may hear. He will say "thank you" for all of us and we will repeat what he says.)

5. Song Practice.

"Obedience," p. 16, *Kindergarten and Primary Songs*, by Frances K. Taylor.

This is the new song to be taught this month. Refer again to pages 21 and 22 of *Life Lessons For Little Ones*. Plan well the steps you expect to follow each Sunday and see that each is mastered by the children before you pass on to the next.

6. Rest Exercise.

Lehi and his family have traveled far into the wilderness. It is getting evening and they have decided to stop for the night. Let us pretend that we are a part of this traveling family and do our share in helping to put up the tents. As Sister plays the music ("Busy Carpenters," p. 66, *Song Stories*, by Patty Hill), we will pull the ropes and hammer the stakes. (The rhythm of the music permits you to go "Hammer, hammer, hammer, hammer, pull, pull, pull, pull, pull, pull. Repeat both actions as the next two phrases are played.)

7. Our Lesson, No. 115—God's Gift to Guide.

Approach:

You truly have been good helpers in getting Lehi's tents pitched. This traveling family are tired and some are a bit bothered, too. They are beginning to think that they are lost. These folks, however, who think that, are forgetting one thing and that is that Heavenly Father is their leader as long as they obey Him. He will never allow them to be lost. Let us see what He does to help them.

Lesson Outline.

- I. The Travelers In The Wilderness.
 - a. Journeying on to the promised land.
 - b. Depending upon God's guidance.
 - c. Laman and Lemuel complain.
 - d. Nephi and Sam are courageous.
- II. A Gift To Guide The Travelers.
 - a. Camped near the Red Sea.
 - b. Lehi told to continue on his journey.
 - c. Lehi is undecided which way to go; trusts in the Lord.
 - d. Finds the Liahona.
 - e. A ball of fine brass.
 - f. Directed the way Lehi should go.
- III. Liahona Guided Them According To Their Good Deeds.
 - a. Guiding them when they obeyed.
 - b. Confusing them when they were disobedient.

Note: Lessons in Book of Mormon Department may be helpful to Kindergarten teachers.

Memory Gem.

"I am God's little child, that is better than all, He bids me obey Him, I'll follow His call—My love and my service, I'll gratefully give And praise Him and bless Him as long as I live." —Caroline A. Mason.

8. Activity Period.

- a. Draw a picture of Lehi in front of his tent, picking up the Liahona.
- b. Picture of the four brothers examining the Liahona.
- c. Cut out magazine pictures of people who are obeying Heavenly Father in the act that they are doing. Mount these on colored paper. Hang on the walls of your kindergarten class room or pin on the screen by your group.

9. Closing Song.

"Closing Prayer," page 9, *Kindergarten and Primary Songs*, Frances K. Taylor.

10. Prayer.

By a teacher.

11. Passing Wraps.**NEPHI BREAKS HIS BOW**

Lesson 116. For Sunday, February 21, 1937

Objective.

The Lord always helps those who are faithful and obedient to His will.

1. Placing of Wraps.

Either on hooks or on a large chair provided near each group.

2. Songs.

(a) "Good Morning To You," page 3, *Song Stories*, Patty Hill.

(b) "What I Can Do," page 33, *Kindergarten and Primary Songs*, Frances K. Taylor.

3. Prayer Song.

"Song of Prayer," p. 15, *Kindergarten and Primary Songs*, Frances K. Taylor.

4. Prayer.

Once again our little hearts beat happily, as we have the opportunity to sing "thank you" again to our wonderful Father In Heaven who gives us so many things. Let us—

"Raise our eyes to the blue, blue sky,
And bow our heads and close our eyes,
And pray to God on high."

Katharine is to speak to Heavenly Father for all of us. We will repeat after her.

5. Song Practice.

"Obedience," p. 16, *Kindergarten Primary Songs*, by Frances K. Taylor.

This is the second Sunday to be devoted to the teaching of this song. Review what you did last Sunday. Add to that the teaching steps planned for this Sunday. (See page 22, *Life Lessons For Little Ones*.) See that you know the song well yourself, so that its presentation will be more like a game to the children.

6. Rest Exercise.

Tune (Visiting Game), "We Go Across The Street," p. 186, *Kindergarten Plan Book*. We're going to find food To help out as we should. Food is getting very low, We'll get some now, with our steel bow.

Through the woods we wend,—
Upon our knees we bend—
Carefully now we take our aim—
We missed—oh, what a dreadful shame.
This time we'll steadier be.
We'll get behind this tree.

Oh, here comes a big, brown bear
There's meat for all—enough and to spare.
(Around the circle the children may walk as they make believe that they are hunters from Father Lehi's family looking for food. Sing the song as they tread along and go through the motions that the words suggest.)

7. Our Lesson, No. 116—Nephi Breaks His Bow.**Text:**

I Nephi 16:14-29, *Life Lessons For Little Ones*, Third Year.

Approach.

In the little song that we have been singing, we have played that we were Nephi and his brothers doing a kind deed. Because they had been faithful and obedient to our Heavenly Father in times past, He helped them to bring happiness to their families and friends. Let us see how.

Lesson Outline.**I. Nephi And His Brothers In Search of Food.**

- a. Food brought from Jerusalem is gone.
- b. Wild animals to be had in the wilderness.

- c. Bow and arrows are the only weapons. Nephi's bow made of steel.

- II. The Liahona Directs The Hunters.
 III. Nephi's Bow Breaks.
 a. The other bows are useless.
 b. Great sorrow prevails in camp.
 1. Families are hungry.
 2. The brothers are angry with Nephi.
 3. They complain against Heavenly Father.
 c. Nephi pleads that they have faith in the Lord.
 IV. With a New Bow Nephi Obtains Food.
 V. The Lord Calls Ishmael To His Heavenly Home. Has been a faithful servant.

Who helped Nephi to think of making a bow and some arrows of wood? What had Nephi done to entitle him to this blessing? If Nephi had been selfish and had not wished to help his brothers and their families, do you think Heavenly Father would have been pleased? Name some of the people Nephi was helping when he brought home the food.

Memory Gem.

Same as last Sunday.

8. Activity Period.

1. Make little bows and arrows out of twigs and string to represent the bow used by Nephi when he went hunting for food.
2. Make a poster showing the four brothers hunting in the woods. Have the children cut the figures, animals and scenery out free-hand. Paste on background paper. Use for room decoration.

9. Closing Song.

"Closing Prayer," p. 9, *Kindergarten Primary Songs*, by Frances K. Taylor.

10. Prayer.

By a teacher.

THE BUILDING OF THE SHIP

Lesson 117. For Sunday, February 28, 1937

Objective.

Faith opens the way to accomplish seemingly impossible things.

1. Placing of Wraps.

2. Song.

(a) "Greeting Song," p. 58, *Kindergarten Primary Songs*, by Frances K. Taylor.

(b) "Jesus Once Was A Little Child," *Primary Song Book*.

3. Prayer Song.

"God's Work," p. 71, *Song Stories*, by Patty Hill.

4. Prayer.

By a little child.

Our little eyes were given us by our Heavenly Father that we might see this wonderful world around us and the dear people who live on it. With them we can see the wonderful things these people do and how our Heavenly Father blesses them if they have faith in Him.

5. Song Practice.

"Obedience," p. 16, *Kindergarten and Primary Songs*, by Frances K. Taylor.

This is the last Sunday of the month. By this time the song should have been learned so well that every child can sing every word, either with the group or alone. Make a feature of it.

6. Rest Exercise.

Today we shall play that we are with Nephi again in the Land Bountiful. Last Sunday we helped to get food for the hungry families and we felt good for this service. Today we are going to help again. Nephi and his brothers have been building a large boat according to Heavenly Father's commandment to them. We have been helping. Right now we shall hammer in the last few nails as Sister plays the music. ("Busy Carpenters," p. 66 in *Song Stories*, by Patty Hill.)

Now we are ready to help carry the things we need on to the ship. You may pretend that you are carrying clothes, food, bedding or whatever else must go. Sister will play a march and we shall march over to the ship (indicate where imaginary ship will be or make one by putting two chairs together). We shall place what we have there and march back to our places.

7. Our Lesson, No. 117—The Building of the Ship.

Text:

I Nephi 17; 18:1-8; *Life Lessons For Little Ones*, Third Year.

Approach.

Has some one ever asked you to do something that seemed so hard that you felt you could not do it? You found out, however, that by doing it just as you were told by him, you were able to do it, didn't you?

Jimmie was in the Kindergarten grade at school. There was to be a program there to which all the mothers and fathers were invited. Jim was to be an Indian chief in the part put on by his grade.

"What kind of costume do you want my mother to make for me?" Jim asked his teacher.

"This time, Jim, we are not going to ask anybody's mother to make their costume. We are going to make them ourselves, right here in school," said the teacher.

"Oh, Miss Brown, I never could do that. I don't know how to sew or make it fit. It wouldn't look good if I did it," said Jim.

Miss Brown smiled. "Well, Jim, don't worry," she said. "Just bring a couple of gunny sacks and some bright colored yarn to school and I will show you how to make the finest costume you ever wore."

Jim obeyed his teacher. Each day he worked hard, doing as his teacher told him. On the night of the program, it was hard to tell who was the most proud of the Indian

chief's costume, Jim, his mother and father or his teacher.

"And I made it myself," Jim proudly exclaimed. "But Miss Brown told me how," he added shyly.

As it was with Jimmie, so it was with Nephi. Both had hard jobs to do. Miss Brown helped Jimmie, and Heavenly Father helped Nephi.

Lesson Outline.

- I. The Lord Talks With Nephi.
 - a. Commands him to build a ship.
 - b. The design and instructions given him by the Lord.
- II. Nephi Obeys—Builds The Ship.
 - a. Makes tools for his use.
 - b. Is ridiculed by his brothers.
 - c. They repent and assist him.
 - d. Boat is completed.
- III. The Lord Commands All To Enter The Ship.
 - a. Take with them food, seeds, etc.
- IV. They Put Forth To Sea.
 - a. Sail toward the Promised Land.
 - b. The Liahona directs them.

Memory Gem.

Same as last Sunday.

8. Activity Period.

a. Today, let us each think of something that is hard for us to do. For example it is hard for some of us to stand up in front of the class and offer a little prayer without the teacher helping us. It is hard for some one else to tie his shoe or to put on his rubbers. You name the hard things and we will see how many of us can do them.

b. From clay or plasticene mold little boats. Show pictures of the primitive boat and compare with those you have made.

c. Draw a simple outline of a boat. Cut pieces of cotton dress print or any kind of bright cloth into sails and let the children paste the sails on their boat drawing.

9. Closing Song.

"Closing Prayer," p. 9, *Kindergarten and Primary Songs*, by Frances K. Taylor.

10. Prayer.

By a teacher.

CRADLE ROLL DEPARTMENT

Textbook: *Cradle Roll Lessons* by Louise Oglevee.

Teachers:

This is a patriotic month and also includes Valentine Day. Is your room decorated appropriately?

First Sunday, February 7, 1937

Morning Greetings:

Song (a) "Greeting Song," p. 58 *Kindergarten and Primary Songs*, by Frances K. Taylor.

(b) "Merry Little Snowflakes," p. 28 *Song Stories*, by Patty Hill.

Prayer:

By a little child.

Example. "Thank you, Heavenly Father, for our Sunday School, Amen."

Teacher—I know another thing we are thankful for. It is this beautiful and wonderful country in which we live. It is Heavenly Father's gift to all of us. He sends the warm sunshine to make the world bright and beautiful (make a round sun with both arms) and to make little plants grow. He sends the rain to give plants, animals and people drinks of water. (Represent the pattering raindrops as you tell about them.) He also sends the pretty white snow to cover over the little plants in the winter in most countries. He knows what each of us needs and sends it to us.

Every country has a flag that the people love. In our country our flag is like this one. (Show flag of the country in which you live). It means for us all to be brave, kind and good. Richard may carry the flag as he

leads all of you fine soldiers in your march around the room. (Sing "Soldier Boy, Soldier Boy, Where are You Going!")

Lesson Story:

There was once a little girl who loved her country just as you and I love ours. One day some men from another country came to where she lived and took her away with them. She remembered, however, the message of her flag and was so brave, good and kind that every one in the new country loved her. (Tell the story "A Little Girl Who was Far From Her Country.")

Activity Period:

Color a flag such as the one representing your country. Tie it to a little stick to represent the flag on a flagpole.

Song:

Children's choice.

Pass Wraps:

Give children sufficient time to put on their own wraps and rubbers.

Closing Song:

"Goodbye to You" p. 3 *Song Stories* by Patty Hill.

Prayer:

By a teacher.

Second Sunday, February 14, 1937

Textbook: *Cradle Roll Lessons*, by Louise Oglevee.

Rest Exercise:

Today is Valentine's Day, a day when we show our love for our little friends. We

have been making pretty valentines with our crayons, paste and paper. Tonight we are going to slip them under their doors. Let us play it is tonight right now. I will sing a little song as we send the valentines.

Song:

"When you send a valentine"
That's the time for fun.
Put it underneath the door,
Ring the bell and run, run, run.
Ring the bell and run."

Lesson Approach and Story:

Isn't it fun to send and to receive so many valentines? All of them are messages of love.

There are other ways of showing people that we love them. One of them is not to quarrel. Our story today tells us about "A man who would not Quarrel" (Lesson title).

Activity Period:

Today let us make valentines. (Teachers have materials and suggestions ready so that no time is lost here.)

Third Sunday, February 21, 1937

Textbook: *Cradle Roll Lessons*, by Louise Oglevee.

Song:

"Little Lambs So White and Fair" p. 44. Kindergarten Plan Book.

Rest Exercise:

Have two children take hold of hands. They will represent the door of the sheepfold such as was used when Jesus lived upon this earth. The other children may represent the sheep and the teacher may be the shepherd. The following words may be sung to the tune "The Counting Lesson" p. 56. Emily Poulson's *Finger Plays*.

"Here is the sheepfold—where are the sheep?
Coming along—way down the street.
Now let us count, as they near the door—
Here's one—two—three—and four."

Lesson Approach and Story:

(Show picture of sheep) what do you see in this picture? Have you ever seen any sheep? What do they eat? What do they drink? What is the man who takes care of them called? The shepherders drive the sheep from one place to another. In the land of Palestine where Jesus lived there are many sheep. The men who care for them are called shepherds. Each shepherd names the sheep and lambs. They go where he leads the way. They always know his voice. After they have been out in the green pastures all day, he calls them by name, and they run to him. As they pass through the gate he counts them so that he may know that all are safe. (Tell the story "The Lost Lamb.")

We are like the little lambs and Jesus is

our good shepherd. He watches over us and blesses us at all times. In the Bible, which is the book telling us about Heavenly Father and Jesus, Jesus tells us how very dear we are to him and how happy he is if we obey him. There is a song that says, "Jesus loves me! this I know for the Bible tells me so." Would you like to say these words? Repeat them after me.

Activity Period:

Make double cutouts of little sheep, so that they will stand up. Color white with chalk.

Fourth Sunday, February 28, 1937

Textbook: *Cradle Roll Lessons*, by Louise Oglevee.

Song:

"Twinkle, Twinkle, Little Star," p. 53, *Song Stories*, by Patty Hill.

(b). Teachers sing to children the "Moon Song," p. 54 in *Song Stories*. (As teacher sings have children play that they are rocking their dollies or baby brother or sister to sleep.)

Rest Exercise:

Now that our babies are asleep we are going to play the game "Follow the Leader." First, I will be the leader. We are walking along the road, stepping lively and swinging our arms as we go. Now we come to an orchard. There we see large red apples. Standing against the tree trunk is a ladder. We stand the ladder up against the tree and start to climb it. First one arm, and then one foot, then the other. Soon we are at the top. We reach for the apples and get several large red ones. We carefully climb down and start on our way. Soon we arrive home. We are so tired that we put out little heads on the backs of our chairs and rest as Sister plays a sweet lullaby. Sing "Rock a-bye-baby."

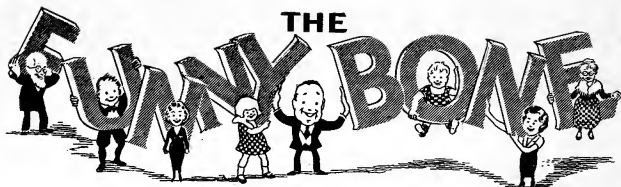
Lesson Approach and Story:

As you rest I will tell you about another boy who took a long, long walk into a strange country. He was only part way there when darkness overtook him. He knew, however, that our Heavenly Father takes care of us at night just as well as He does in the daytime, and because of that he was not afraid. He lay down to rest and that night Heavenly Father sent him a wonderful dream. (Tell the story of Jacob's ladder.)

Heavenly Father loves us just as He did Jacob. If we listen carefully we can hear our little hearts repeat God's message to us when He says, "Do not be afraid. I am with Thee." Let us all say it together.

Activity Period:

Cut out stars or a moon. Write on them, for the children to take home, the statement of our Heavenly Father to Jacob, "Do not be afraid, I am with thee."



"Men show their characters in nothing more clearly than in what they think laughable."—Goethe.

Greatest Curse

"Drink," said the Irish lecturer, "is the greatest curse of the country. It makes yer quarrel with yer neighbors. It makes yer shoot at yer landlord, and it makes yer miss him."

Pat Power or Horse Power

"Well, Pat," remarked the foreman. "I'm sorry to see you leave the works. Aren't the wages satisfactory?"

"The wages are all right," returned Pat, "but I keep having a guilty feeling all the time."

"About what?"

"I'm all the time thinkin' I'm doin' a horse out of a job."

Flash!

Was I fast? Lissen, guy, when I played for the Giants, every time I hit one of my many home runs, I reached first base before the spectators could hear the crack of the bat. Then when I rounded second, the second baseman usually said something that made me sore, so I slapped the third baseman on the catcher's mouth.

A Cabaret Interlude

Police Chief—What! You mean to say this fellow choked a woman to death in a cabaret in front of two hundred people and nobody interfered?

Cop—Yes, Cap; everybody thought they were dancin'.

A Questionable Compliment

A man had a slight difference of opinion with his wife. But he acknowledged his error generously by saying, "You are right, and I am wrong, as you generally are. Good-bye, dear," and he hurried off to catch his train.

"So nice of him to put it like that," his wife said to herself. And then—she began to think about it.—*Outspan*.

An Unprofitable Business

Inquisitive Employer—Ella, what's becoming of old Simon?

Ella (the cook)—He done died wid lead poisonin'.

Employer—Lead poisoning? I didn't know Simon was a painter.

Ella—Nossuh, he was in de chicken business.

No Difference

Teacher—"If you subtract fourteen from a hundred sixteen, what's the difference?"

Tommy—"Yes, I think it's a lot of foolishness, too."—*Wall Street Journal*.

In the Auto Shop

Repair Man—"Shall I install a loud or soft horn, sir?"

O'Leary—"Just one with a dirty sneer."—*Y. M. C. A. Brooklyn Central*.

Vacation Romance?

Youth—"Now on this ring I should like you to engrave: 'For my darling Muriel.'"

Jeweler—"Would it not be better to have simply: 'For my darling?' You see, sir, it will be at least a week before we can let you have the ring."—*Hummel*.

How To Tell

A woman advertised for a man to work in her garden, and two men applied for the job. While she was interviewing them on the lawn she noticed that her mother, on the porch, was making signs to her to choose the shorter of the men, which she did.

When the women were alone, the daughter said: "Why did you signal to me to choose the shorter man, mother? The other had a much better face."

"Face!" exclaimed the other. "When you pick a man to work in your garden you want to go by his trousers. If they're patched on the knees, you want him; if they're patched on the seat, you don't."—*Brantford Expositor*.

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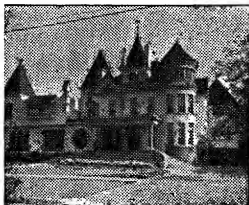
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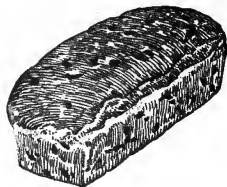
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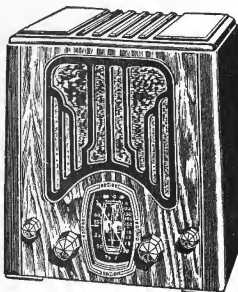
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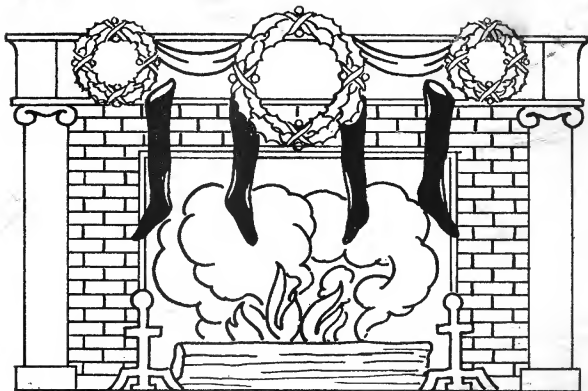
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